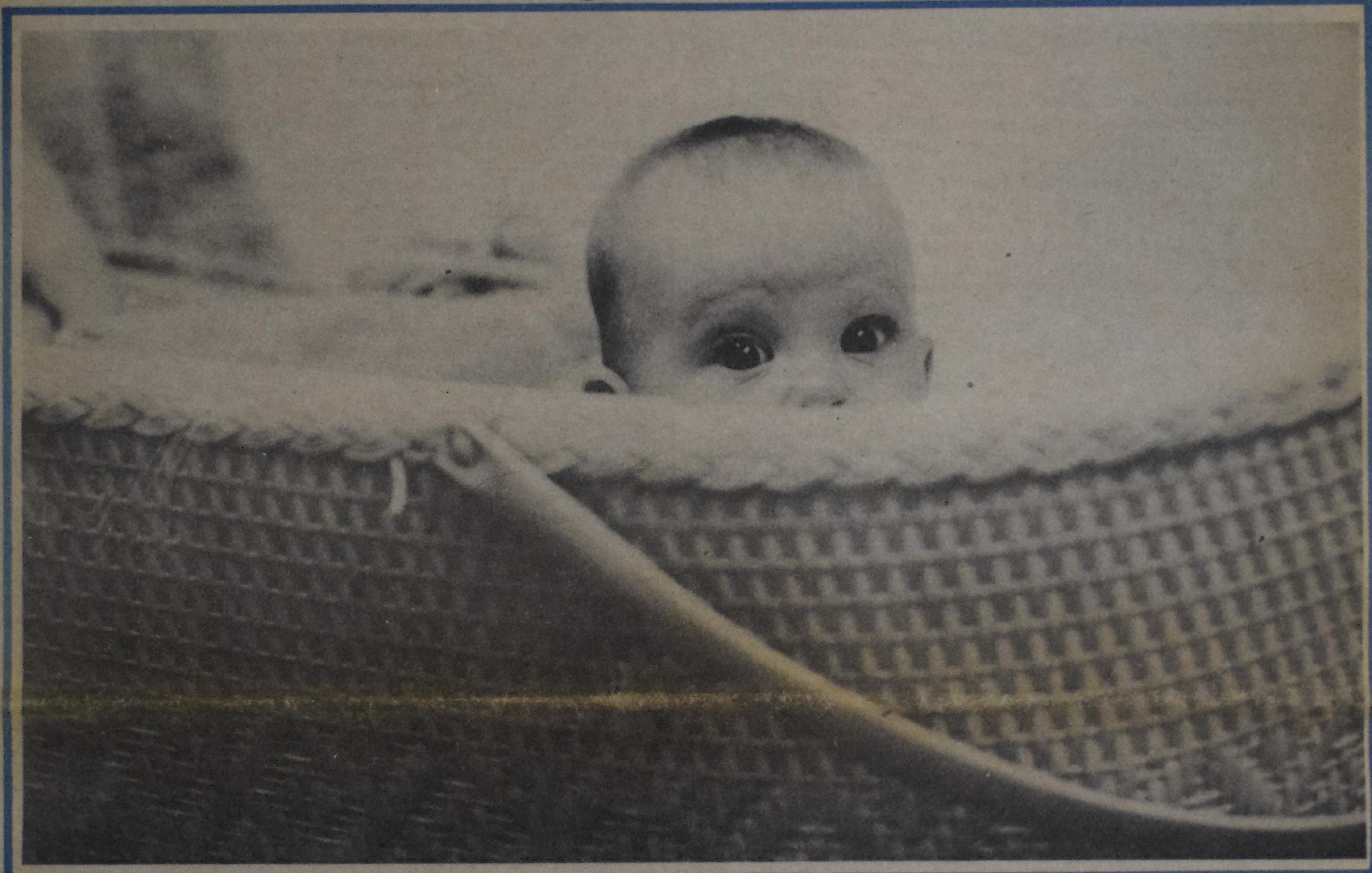


the dawn of a new decade



Christian civil servants reflect on their tasks

by Christina Pleizler

Mrs. Pleizler, a frequent contributor to C.C., today writes as a civil servant, an employee of Statistics Canada.

On November 24, 1979, a unique conference took place. About 300 public servants in Ottawa gathered to discuss what it means to be a Christian in the environment of a government office. "Living Christ in the Office" was the theme of the conference.

It was indeed a joy to witness the fact that in the world of politics, bureaucrats, red tape, and pencil pushing, Christians are present. Not only do they live in that world, but they are concerned about presenting a Christian witness there. One of the speakers remarked that he had felt like Elijah — alone in a hostile world — but this conference had shown that he was not unique and that God has allowed many faithful to serve in the public service.

In the last four years, the number of prayer and Bible study groups among public servants has increased dramatically. At present there are 23 such

groups meeting weekly. In their discussions and prayers a major concern is how to proclaim Christ, his sovereignty and his plan for redemption, and to pray for those in authority. Representatives from these groups organized the conference. The program consisted of messages and speeches by a number of highly-placed Christians, as well as panel discussions.

During the morning session, Robin Richardson, MP for Toronto-Beaches, spoke on "Why the government needs Christians in the public service." He challenged "Christians, as citizens and as public servants, to participate in this building of Canada with energy and skill; to stand fast in the faith; to fight the good fight." Ray Robinson, Assistant Deputy Minister at Environment Canada, asserted in his speech that being a Christian really does make a difference in one's work. He mentioned the many attributes that the Bible assigns to Christians, and that the Spirit can make these true in our lives. Colonel Ferdinand Braun, a

Roman Catholic charismatic, delighted the audience with personal anecdotes on how God turns some seemingly unfortunate situations into victories for Christ.

The panel groups discussed how to be a living witness for Christ and how Bible study groups are developed in an office setting.

Attendees were treated to musical entertainment by singer Monique Morel. This French-Canadian singer had performed at the National Arts Centre during the previous week. She has been a Christian for only a few years, but we were all touched by the way her faith in Jesus radiated from her. Her powerful and beautiful presentation in word and song reflected the power of Jesus Christ that transforms the lives of those who love him.

The afternoon speaker was Nick Van Duyvendyk, Assistant Deputy Minister at the Department of Veterans' Affairs, and member of the Christian Reformed Church in Ottawa. He spoke on the subject of "The Christian and management decisions," stressing that as

Christians, managers should see their task as a calling from the Lord. In carrying out this calling, they should respond joyously and aim for excellence. Using illustrations of decision-making from the Bible, Mr. Van Duyvendyk concluded that if we use the Lord's counsel, we may expect good results, but if we do not, we, like Lot, may be courting disaster.

One of the things that struck me throughout the events of the day was that there was diversity and yet unity among all those that attended. Many different religious backgrounds were represented. These differences showed in the varying emphasis that were projected in the speeches, and by different customs in worship. Yet the bond of fellowship and faith was there and transcended all differences. We were renewed and strengthened. We were encouraged to return to our desks and work out our faith in our daily tasks. We resolved to remember in daily prayer, those on whose shoulders rests the burden of just and capable government.

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NEXT WEEK:
History of Dutch immigration.

Viewpoint

What can you expect from us this year?

Keith Knight

Welcome to 1980. It's good to have you with us. As we embark on this journey through a new decade it might be wise to chart our course. You are riding aboard the *Calvinist Contact*. Some of you younger ones might visualize us as a starship, probing the various galaxies of the universe. Some of you might consider us a slow-moving train, plodding along the great expanses of North America and stopping now and then to touch on a few issues.

In our last issue, way back in December of 1979, we encouraged some personal goal-setting. We reflected on the 1970s and looked ahead to the 1980s. It sort of combined New Year's Eve with New Year's Day.

It seems appropriate, at least in my mind, to share a bit of goal-setting for *Calvinist Contact* as well. I won't be bold enough to suggest where the paper might be in, say, 1986. I reserve those thoughts for a folder which I have in my filing cabinet. It is labelled "Dreams."

During this coming year you will be seeing more of *Calvinist Contact*. No, we are not going to be coming out daily. Even that concept has not yet found its way into the "Dreams" file. No, you will be seeing larger issues, consistently more pages.

That is for one basic reason. There is so much happening in Canada and,

indeed, around the world, that we simply run out of room to place all the news and articles. As an editor, that should pose no problems. The editor usually just asks the publisher for more pages so that he can print more articles. I looked into the mirror one day and posed the question. No answer.

More pages in the paper mean that printing costs go up and that mailing costs go up (because the paper is heavier). *Calvinist Contact* does not have the fortune (or misfortune) of quota support. We simply cannot submit a budget and expect that the money will come.

As publisher, larger issues mean more money and that, in this instance, will come from increased advertising. The paper now has three men across Canada who sell advertising for *Calvinist Contact*. Two of them are full-time. That increased revenue will cover the cost of larger issues.

We try to provide newsworthy material for you to read each week. We are not a theological journal. I'm sure that you know that by now. We have excellent denominational publications which do a good job in those areas.

We will be busy during 1980. The Lord continues to provide us with challenges as well as guidance. He allows us to chart our course for 1980 but He has

NewsViews Did we ask for an election?

Canadians will be braving the elements in mid-winter to elect another federal government. We will be going to the polls in February to either re-elect Joe Clark's Conservatives or to return the Liberal party to power.

This is written on the morning after the non-confidence vote on the Tory budget was taken which resulted in the defeat of the government by a six vote margin. What really irks me is the reason for calling the election.

Despite Liberal criticisms that the proposed Conservative budget was a bad one, I think that it was a good one. It fulfilled the election promise to reduce the national deficit, it increased the price of fuel to make it equal to what Americans are paying. Both were good moves.

Had the Liberals been in power, they would have done very little else in the budget. What irks me is that, simply put, the Liberal party was sick and tired of sitting on the Opposition side of the House of Commons. The Liberal and NDP Members of Parliament had no regard for the nation's welfare. They didn't care that Canadians went to the polls just six months ago. It didn't cross their minds that the election would cost millions of dollars.

firm control of the steering mechanism so that, when we head in the wrong direction, He will be there to watch over us.

What is perhaps even more disturbing, is the apparent scheming that went on in the minds of Trudeau and others. Trudeau announced his resignation as party leader in the fall, just a few days before the Liberal party was to meet on the very issue of party leadership and policy.

Trudeau knew then that the Conservatives would be coming down with a budget before long and that that would be a suitable time to defeat the government, call an election and then be urged to take up the reins of the Liberal party again and lead them to a resounding Trudeau victory.

The December 13 defeat of the Conservative government was politics at its worst — politics based on personal greed. The Conservatives have argued that their six month tenure in power was simply too short to accomplish anything. The Liberals have contended that six months of blunders was already too long.

While the politicians play their costly games during the next few weeks, Canada will continue to exist without formal government, without providing direction in a time when direction is so important.

I hope and pray that this publication will be a blessing in your home during the coming year. It is presented in love. Hopefully, it is also read in love.

Freedom of religion is against Islam law

Johan D. Tangelder

Iran's Khomeini said to a reporter in a recent interview that the revolution in his country will go on its own way regardless what outsiders think. "If you foreigners do not understand, too bad for you," he stated at one point. "It's none of your business. If the Persians don't understand it, too bad for them. It means they have not understood Islam." What Western people don't understand is the violent nature of the Islamic revolution in Iran. Why the executions of political opponents, former government officials and those convicted of prostitution, adultery and homosexuality?

In many lands traditionalist-minded Muslims have turned to revolutionary movements, which help them to come to grips with such forces as secularism, modernism and communism. The Darul Islam Movement and rebellion (1949-1961) was a traditionalist Muslim protest against the "secular state" concept in Indonesia. In Thailand there is the "National Liberation Front of the Patani Republic" which is directed against the Buddhist majority. There is even a "National Liberation Front of East Turkestan" operating in Sinkiang Province, People's Republic of China.

The Muslims in the Philippines have fought the central government for years. There has been considerable sympathy for the Muslim independence movement, and material aid and other assistance have come from foreign Muslim countries for the Moro National Liberation Front — notably for Sabah and Libya. The MNLF defines the Muslim position in the Philippines entirely from the Islamic theological standpoint. Thus, Article III, Section 4 of the Constitution and Bylaws of the Muslim (Mindanao) Independence

Movement declared that "it is the duty and obligation of every Muslim to wage Jihad, physically or spiritually, to change Darul Aman (present status of the Muslim communities) to Darul Islam (Islamic territory) and prevent it from becoming Darul Harb (hostile territory to the Muslim)."

The Jihad (the Holy War), mentioned above, is one of the religious duties, other than the Five Pillars, of the Muslim. Every Muslim, adult, male and free, must answer legally valid summons to war against the infidels; and he who dies in the Jihad is a martyr and assured of Paradise.

The whole matter of the Jihad is complicated by the question when a summons to wage war can be regarded as legally valid. But not only the Jihad, but also the way the Muslim views the world must be kept in mind when we read about the conflicts in the Islamic controlled parts of the world. The Muslim has divided the world into Darul Islam, where Islam reigns supreme, and Darul Harb (the Abode of War), where Islam is spread by the sword.

The Islamic religion is oppressive. Human rights declarations are not honoured. The U.N. declaration of human rights affirms a man's rights to change his religion if he so wishes. Yet this freedom of religion clause runs directly counter both to the Islamic law of apostasy and to the practice of most Muslim states. The Western notion of religious freedom, which makes piety and belief a matter of personal and family choice, is not generally part of the Islamic culture. Freedom of religious choice is limited in most cases to recognized variations of Muslim beliefs.

OUR FAITH, OTHER FAITHS

Christians in Muslim nations are persecuted. They have been taxed, refused permission to build new churches, and discriminated against government jobs and education. Bibles have been torn to shreds. Believers have been killed. In East Java Muslim leaders noticed a popular movement to Christianity. They strongly opposed it. In cities as far apart as Medan in Sumatra and Makassar in Sulawesi, there were confrontations. Toradja Christians suffered violence at the hands of the fanatical Muslim Buginese; hundreds were martyred, some were sewn in sacks and thrown into the sea, and one was crucified. Yet the Christian revival continued.

Algeria's international charter states: "Algeria is Muslim and will

remain as such. Islam is the shield for the preservation of our natural identity and will continue to play that role for the present and future." In 1976, Friday was introduced as a day of rest. All Christian holidays and most Christian organizations have been eliminated. In Libya there are no Christian workers left (except for expatriates) and the last four men involved in open evangelism were arrested and imprisoned for eight months. Many converts to Christianity in North Africa have fled to France, Belgium and England. They believe that it is not possible to live as Christians in their homelands.

Oppressed Christians in Islam nations need our prayers for strength and courage to continue in their service of the Lord, Jesus Christ.

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Passive smoking — rights and responsibilities

by Hinke Welma

Mrs. Welma is a member of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

Are you a non-smoker who is shy about defending yourself against inconsiderate smokers? Or are you a smoker who doesn't realize the distress and harm you inflict on non-smokers? Then take a look at the effects of tobacco smoke on society.

As Christians you must be your brother's keeper, but as smokers do you realize that you may be guilty of doing the opposite? Let us look at some of the effects of second-hand smoke.

Every time a smoker satisfies his habit, smoke enters the atmosphere from two sources. There is the "mainstream" smoke which is inhaled and pollutes when the smoker exhales it. More important is the "sidestream" smoke which goes directly into the air from the burning end of a cigarette. A smoker inhales for a total of 24 seconds, but the cigarette burns for approximately 12 minutes, continuously polluting the air.

The fascinating fact is that this sidestream smoke has twice as much tar and nicotine; three times as much of a compound called 3,4-benzopyrene, a suspected cancer-causing agent; five times as much carbon monoxide, which robs the blood of oxygen; and 50 times as much ammonia, compared to mainstream smoke. Sidestream smoke also contains more cadmium, which damages the air sacs of the lungs and causes emphysema.

Carbon monoxide

Carbon monoxide is a col-

ourless, odourless gas created by incomplete combustion. Tobacco smoke puts it into the air. When carbon monoxide is inhaled, the gas pushes oxygen molecules out of the red blood cells and carboxyhemoglobin is formed.

This all sounds very complex, but what it means is that as this compound increases in the blood, the cells of the body become starved for oxygen. For a non-smoker, spending 30 minutes in a smoke-filled room greatly increases the carbon monoxide level in his blood, as well as his blood pressure and his heartbeat. When the non-smoker leaves a smoky room, it takes hours for the carbon monoxide to leave the body. After three or four hours, half of the excess carbon monoxide is still in the blood stream.

Tests taken with people who had a rather high level of carbon monoxide in their blood revealed some very frightening results. Already, I mentioned the higher blood pressure and faster heartbeat. Asthma patients run a bigger risk of triggering off a severe asthma attack. Physiological stress in heart patients is increased. More stress is added for people with lung disease. A driver impairs his ability to distinguish relative brightness (he may not be able to see tail lights), his ability to judge time interval, and his reaction to respond to emergencies on the road.

Non-smokers with a history of allergies suffered more from eye irritations, headaches, nasal discomfort and coughs. Lastly, the adverse effects on reproductive performance of women were especially startling: their babies are likely to be born prematurely, may be smaller than average and may develop the same health problems as adults with high

carbon monoxide levels — what a poor way to start off life!

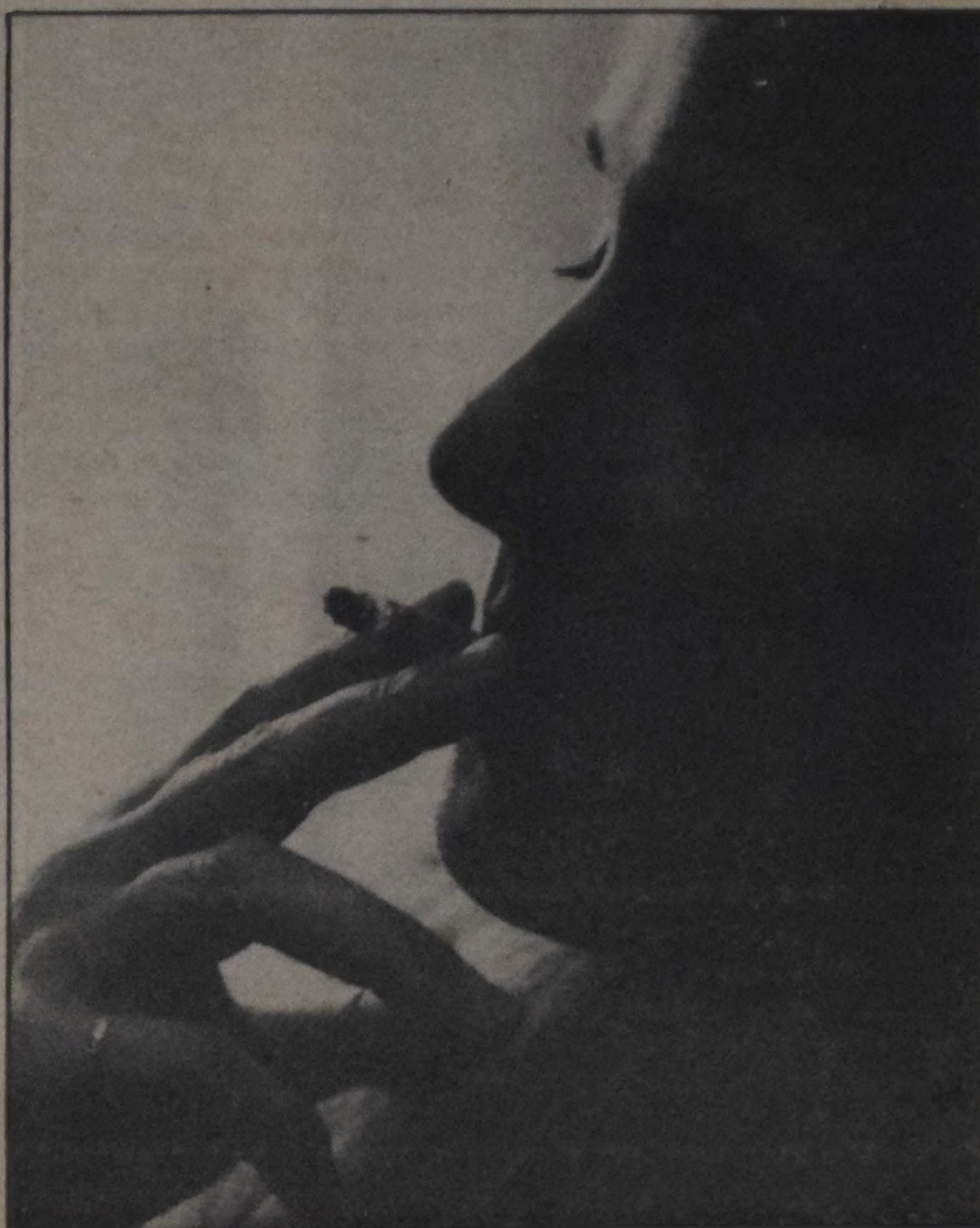
The Lung Association has done some tests on the work force and its smoking habits. They presented the following facts about the non-smoking segment of the work force. There is less absenteeism among non-smoking employees since they catch fewer colds and respiratory infections. Few accidents at work result, as smoking is often a distraction. Non-smokers are more productive, for they do not need breaks for cigarettes. Receptionists and salesmen make a better impression with the public when there are no tobacco smells or nicotine stains. There is less destruction of property such as is caused by cigarette burns on desks and carpets. The non-smoking employee saves his company money because he is far less likely to ask for an early disability pension as a result of a chronic disease.

Rights of non-smokers

Since smokers make up only one-fourth of the population, non-smokers are the majority and must demand certain considerations. Therefore, in a warm, positive way, let your family, friends and co-workers know your mind if they smoke near you. Convey this message through stickers, buttons or signs in your home, car or office. With gestures such as waving away smoke, distress signals will hopefully be recognized.

Speak your mind firmly but politely when people disobey 'no-smoking' signs. Campaign for 'no-smoking' areas in schools, hospitals, public transportation, public buildings, local clubs and dining halls.

Inform your representatives (MPs, MPPs, mayors and other



municipal council members) in writing about your rights to clean air and what they can do about it.

As members of a Christian community, we would do well to examine our attitude about smoking. In Paul's second letter to the Corinthians, chapter 6:16 to 7-1, we read in part, "the temple of the living God is what we are . . . Let us therefore cleanse ourselves from all that can defile flesh or spirit, and in the fear of God complete our consecration."

Ask yourself, are you taking proper care of the "temple of God?" Are you respecting other "temples" around you, not only the healthy ones, but especially the sick ones that so desperately need the gift of

clean air? Did you ever avoid a meeting concerning kingdom work because no-smoking signs were posted in the meeting hall, or do you realize that others may be forced to avoid a meeting because of the effect that smoke has on them?

Did you ever 'forget' to visit the heart or cancer patient because you would not be able to light up a cigarette to calm your nerves? Teenagers, why does a cigarette make you feel grown-up? Do we need the crutch of a cigarette, or might it not be better to depend on the staff mentioned in Psalm 23?

Let us all pray that we may have the strength to resist this temptation that harms not only our own bodies, but also the health of others.

Netherlands Bazaar yields \$26,000

The members of the Committee, "Netherlands Bazaar" extend their deepest thanks to the many individuals, organizations, editors of the various periodicals who have contributed time, effort and money to aid the fund-raising for "The Netherlands Bazaar" held in Toronto, on Saturday, October 20, 1979.

The bazaar was a huge success because of the generosity of the many people involved. We have benefited from countless gifts of goods, advice, money, skills, time and moral support.

Our thanks go to The Nether-

lands Consulate, churches, radio announcers, newspapers, organizations, children, youths, men and women without whom this tremendously successful bazaar would never have happened.

The net result of the bazaar is approximately \$26,000. This money will enable us to bring some sunshine into the lives of many needy Canadian families of Dutch extraction in the Province of Ontario during the next two years.

Thank you, again.

Wij Braaksma, President
Ge Spaans, Secretary,
Unionville, Ont.

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Church Page

The Orthodox Christian Reformed Church

On November 19, 1979, a small group of people, formerly members of the Bethel Christian Reformed Church of Listowel, organized themselves as a Church of Jesus Christ. This action was taken as an act of faith, believing that their Lord, the Lord of the Church, had called them to this action. The new congregation consists of six families, fifteen confessing members and nine members by baptism.

In organizing, the congregation reaffirmed its commit-

ment to the three Reformed Confessions; the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt. As its Rule of Order, it has adopted the Church Order as it was held by the Christian Reformed denomination prior to the revision of the 1960s.

The organizational meeting also chose two elders and one deacon by free ballot. These men, elders P. Vander Lei and Jacob Thalen Sr., and deacon J. Thalen Jr., were ordained into their offices on Sunday, December 2nd by the Rev. Harry Van Dyken who conducted the worship service.

The congregation does not intend to be a competitive body

in the midst of the churches. It intends, rather, to be a living body of Jesus Christ, positively endeavouring by his grace to serve him and worship their covenant God, Jehovah.

Why did this happen? It happened simply because these members of the Church of Jesus Christ were led by the Spirit to a conviction that the fight against the world is an active one, and that every congregation and each member is engaged in that battle; and because of conviction that events have transpired, actions have been taken in the Christian Reformed denomination which, in their conviction will eventuate in a loss

of the leading of the Word of God. It is their prayer that there may be that kind of turning which will make this prophecy untrue.

While looking for a more permanent place to worship, the congregation presently worships the Lord at 10:00 a.m. and 2:30 p.m. in the facilities of Club 86, about 10 miles east of Listowel on Highway 86.

The name was chosen by the membership of the congregation to indicate its desire and endeavour to remain true to the faith once for all delivered to the saints. Yet, it indicates a meaningful expression of continuing as Christian Reformed, realizing

that the real basis of unity is the three forms of unity: the Heidelberg Catechism, the Belgic Confession, and the Canons of Dordt. The choice arises out of a conviction that the Christian Reformed denomination presently is no longer true to its history and name.

The membership desires to honour, as brothers and sisters, those who differ, even strongly differ with them on the above matters, and prays that those with whom they differ will respond in like manner.

With thanks to the Lord, we acknowledge a letter from another young family with three children, requesting to become members of our local Orthodox Christian Reformed Church.

Peter Vander Lei,
Atwood, Ontario

Church News

Christian Reformed

Called

— to Toronto, (Woodbridge) Ont., Rev. Fred Gunnink of Coopersville, Mich.

New Address

Rev. Andrew Kuyvenhoven, 2155 Cambridge SE, Grand Rapids, MI. 49506; ph. 616-452-8282.

Rev. Mantel installed in Vanastra

Sunday November 4th, was a joyful day for the Vanastra Chris-

tian Church, when over two hundred people welcomed Peter Mantel and family.

Delegates represented the Clinton Roman Catholic Church; the Christian Reformed Churches of Clinton, Goderich, Blyth, and Exeter; The Church of God in Goderich, and also Classical Home Missions.

The Choir of the Clinton Chr. Ref. Church, directed by L. DeHaan of Exeter added much to the happy occasion with a selection of hymns.

Rev. Mantel's first sermon was entitled "Amazing Gospel of Christ" and was based on Romans 1:8-17.

Rev. Mantel thanked all dele-

gates for their kind words and best wishes, the choir for the beautiful singing, and all those present for coming out.

He mentioned that at future services there would be just a small group of worshippers, but added that it was good to know that there is a large body somewhere around us that supports with finances and through their prayers; and above all, that God was with us all the time.

Rev. Mantel invited anyone in the area to worship with us in our 10 a.m. service.

Along with serving two churches in the past, Rev. Mantel spent one year of his training ministry at the Toronto General Hospital, another

year in the Hamilton Psychiatric Hospital and over three years as prison chaplain at Milbrook.

He has expanded his knowledge with courses in pastoral counseling also, and still spends three days a week at his studies.

Besides the Vanastra Community, Rev. Mantel will also be ministering to the residence of Heathergardens, a home for approximately 70 people who are mentally disturbed and unwanted. We pray that the Lord may richly bless him in this noble task.

Mrs. Cornelia Haak,
Clinton, Ontario

In support of needy, foreign students

To the congregation: As you may already know, every year the Young People of the Niagara League have a "league project" for which we raise money all year long. This year our goal is \$10,000.00 and the money will sponsor students in the Philippines.

It must be understood that these people have absolutely no funds to begin with. For \$20.00 a month, they receive housing, food and an education. We aim to send through as many students as possible for the entire duration of their education (4 years or more). This way, after they have completed their education, they will use their talents within their communities, as teachers, missionaries, nurses, and social workers.

As Young People of this church, we also are included in the project. During the course of the season, we will be holding several fund-raising events for the project. The first will be a penny drive, beginning next week. There will be a milkcan placed in the hall for your donations. So, please help us out by depositing your pennies. Just think, now you won't even have to roll them — just deposit them towards a very worthwhile cause.

The Young People,
Smithville Chr. Ref. Church,
Smithville, Ontario

A congregation in Kamloops

Classis gave approval for the organization of Summit Chr. Ref. Church in Kamloops. The past months have brought many blessings, challenges, and struggles. This is typical of a growing teenager, also in church life. Several families have joined the congregation through outreach, and others through transfer of membership. We congratulate Summit Church with this significant milestone in their life and service.

First Chr. Ref. Church,
New Westminster, B.C.

PASTORAL PONDERING

Loose connections

It seems that a number of our members still do not understand what is involved when a person's membership is lapsed. Such misconceptions often lead to grief or bitterness. This past week Council lapsed four such memberships. All four members involved have not lived in Edmonton for at least two years and have no immediate plans of returning. This means that no meaningful relationship with our congregation is possible. Elders cannot provide pastoral care, nor can they enjoy our fellowship in Christ and share God's Word proclaimed with us. Such members have been encouraged to join churches in their new area, preferably Christian Reformed denominations, but also other churches, so that they continue to receive the benefits of the communion of saints. Often they do precisely that and, for one reason or another, have not asked for a transfer or statement of membership.

The point is: when Council lapses their membership, no reflection is made on their faith (or lack of it) nor on their conduct or christian walk of life. Council is simply declaring, without passing judgment, that a meaningful church relationship is no longer possible with these members. If, at any time in the future, such members should return to our city, we would welcome them back into our church with open arms. If, at any time in the future they desire a statement of their membership in the Chr. Ref. Church of Edmonton, such a statement will be sent without hesitation. And, of course, members involved are so notified.

The lapsing of membership, then, done as I've just recounted it, according to Article 67 (supplement) of the Church Order, is not a disciplinary action — to be put on the same level, say, as erasure of baptized members or excommunication of professing members. We all do well to keep this in mind. In adopting these regulations our Chr. Ref. Church Synod of 1974 rightly noted that the primary responsibility for church membership rests with the members, even if it does not exclude a certain responsibility of the home church and its consistory.

Rev. Henry DeMoor, Jr.
First Chr. Ref. Church,
Edmonton, Alberta

Once upon a time

It seems fashionable these days to use the word "trends." Frequently you can hear newscasters speak of "political trends" or "economic trends" and other kinds of "trends." So can we also speak of "spiritual trends;" it's the direction in which we are going.

In churches sometimes financial giving is labelled as a barometer which registers the spiritual warmth of its members. One such measuring stick can also be church attendance. In our churches we normally try to measure the spiritual climate by observing the second church worship service, as the first church service on Sunday morning is normally still well attended. But as for the second church service, that is another matter.

It would seem to me, that you can speak of certain definite trends in regard to the church attendance of the second service. It is not uncommon to see such trends in certain families, also in families of the Redeemer Church. Grandparents used to be "twicers," even if it only meant adherence to some outward forms. But they came to church faithfully whenever the Lord called his people for worship. Their children, the parents of our day, find it rather fashionable to come only once, and we label them as the "oncners."

Going to church is still an "in-thing," be it only on Sunday mornings. On Sunday evenings we do our "own thing," and doing "our own thing," of course, excludes worship with God's people. Well, their children have gone one step further. They have become "noncners." You hear them say: "But we can also serve God in the open fields, on the golf course or in the fishing boat." Still sounds rather pious, even if the line of argument has been thoroughly secularized.

I would guess that the generation following the golfers and fishermen will no longer even speak of God and his creation, but simply label it "nature." After all, if the Gospel message does not penetrate the lives of people any longer, what can you expect?

Let's think about it for a while. What trend are you setting for your family and the church? Remember, the kids of "twicers" become "oncners" and the kids of "oncners" become "noncners." And that is not nonsense, but hard reality. It is never too late to repent and from a "oncner" become a "twicer" because you cannot live without God's Good News!

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, Ontario

Red apples: the consumer-producer crunch

by Wilma Vander Schaaf
Edmonton Editor

In our fight to cultivate a more stewardly attitude toward consumption, it is important not to take a conflict or self-interest type of approach. The Christian Farmers Federation of Western Canada, at their convention, seemed to realize this. In their study of the food system, they invited representatives from different backgrounds to contribute varied perspectives such as: the producer, consumer and corporate perspective. In addition to that, an over-all critique was provided by someone who studied up on all three.

The producer, Eckhart Tiller, a farmer from Westlock, Alta., questioned certain accepted practices of the producer. He stressed the need for small farm operations, producing quality food, all the while nourishing and not depleting the soil. Canada must work toward food self-sufficiency and try to supply rather than exploit the Third World's food needs.

Ruth Wood, past president



Different perspectives: Eckhart Tiller, Allan Stuart, Ruth Wood, John Warnock.

of the Consumer Association of Canada, gave practical hints to consumers and discussed certain pitfalls and fallacies. One concern she brought up was the area of consumer demand. What does consumer demand mean? Does it mean that the new, sugared, coloured, puffed cereals are what the consumer has asked for? Do we really ask for higher priced, grade A, unblemished, straight, smooth carrots or would we buy culls at a lower price? If the consumer does not

actually demand these things, he does buy them doesn't he? He does so partially out of ignorance. Why do we pick red shiny apples rather than those only partially red and not as shiny? Surely we realize that they are no more nutritious.

Mr. John Warnock, author of *Profit Hungry — The Food Industry in Canada*, and a farmer in the Okanagan, offered a critique of the food system. Mr. Warnock is concerned with the social costs of our present

production and processing habits. Over-processed foods cost in terms of low nutrition and consequently diet-related diseases occur. Many people are allergic to food additives such as food colour. The demand of heavily processed foods on energy is high. The centralization of food processors in large centres adds transportation costs.

Many of these problems have seemingly gone beyond the control of the consumer. Corporate bodies are responsible for decisions which affect the consumer. But the consumer can make a point of becoming informed and thereby be able to take better control of his life and make better buying decisions.

Let's go back to the red apples. The supermarket wants red apples because they sell better. So they ask the producer to spray their apples to give them a uniform red colour. The apples are sprayed with ethero, which speeds up the ripening process. However, this causes them to fall off the trees as well. Consequently, they must also be sprayed with

245 TP, which contains tetra dioxide, a chemical known to have caused certain birth defects. So many farmers refuse to use it. They might also use Alar — a growth hormone. This hormone reddens the apples alright, but it also affects the tree. The tree may produce poor quality, small size apples in a few years.

The producer is more or less forced by the marketplace to furnish a certain product which needs to meet certain standards in terms of looks. How much of the consumer crunch to buy the reddest, shiniest, is self-imposed? As Ruth Wood remarked, "Let's change our attitude, stand together and utter our discontent. And don't be conned into buying what we really feel is not what we need."

Much more was said about imported foods, transportation costs, etc. — hidden costs that apply to both consumer and producer. It was refreshing to see the factions involved in the food system get together and talk about common concerns.

Rehoboth expands for mentally handicapped

Rehoboth, a Christian Association for the Mentally Handicapped in Alberta, met in Red Deer on November 24. Rehoboth has 40 acres of land, a home, greenhouse and workshop, 25 miles from Edmonton. A building extension of eight private bedrooms and recreation room is well under way.

Rehoboth undertook a successful membership drive this fall (1,108 members — \$16,554). Rehoboth also received income from private and company donations, church offerings, youth activities, programs, etc. from several denominations for a total of \$109,528.

Efforts are still being made to receive government funding. This has appeared to be more difficult than anticipated. Government qualifications and expectations are not synonymous with Rehoboth's principles and objectives. Government expectations at odds with Rehoboth's ideas are such ideas as behaviour philosophy, acceptance of residents designated by the government (50/50 ratio or higher), and acceptance of the "movement-through" program which expects individuals to be in and out of any residential program within two years as they progress towards independence.

Rehoboth's immediate needs are finding personnel, especially an executive director and house parent(s) in order that the building can

become the Christian home for a few of the handicapped whom the Lord entrusted to us to show His care.

In the annual report, submitted by Rev. Nick Knoppers, the year was reviewed.

The year past was not an easy year. House parents were appointed but, resigned shortly afterwards. There were internal differences in the board and among the membership. These differences had basically to do with the fact that government funding would not be granted unless we would follow certain policies. Also the location of the home was questioned. The board expressed its regrets that objections were not always raised through the proper channels. All these problems led the board to reassess the policies and actions. We are grateful that in spite of differences, personal conflicts could be solved.

The house extension plans were studied and before final approval of this capital expenditure and related policy matters could be made, the board decided to do its homework once more.

Direct information on the set-up and operation of the Bethesda Home in B.C., was obtained through a visit of one of our board members. A meeting was arranged with Mr. Noel Churchman, director of Christian Horizons in Ontario, on September 28 and 29. Then, in October, Mr. Cam Yates, former director of residential

services of Christian Horizons served us as a consultant for several days for an in-depth assessment of our objectives, location of the home, personnel, etc.

In the meeting on October 27, the board received this assessment with much appreciation. Immediate results of this detailed paper were that the board decided in the same meeting to accept the bid as forementioned for the building extension, and to look for a person to become the executive director of Rehoboth.

This position needs to be filled before program specifics are designed.

The past year was a good year. The May long weekend was a blessing for Rehoboth in the coming together of so many of our friends on the Society's property at Stony Plain. Then, last but not least, the Rehoboth Bible Camp from July 7 till 13 at the Gull Lake Chr. Ref. Church campgrounds was a very meaningful experience for staff and campers. It was a blessing for 25 handicapped people and a very

meaningful experience for both staff and chaplain, Rev. Mel Pool. As in the years past, young adults from Neerlandia were excellent in assisting.

The year past was a busy, not easy, yet good year. It was a year of the Lord with Whom there is forgiveness for failures, blessing on all that is done according to His will, and with Whom there is guidance for tomorrow.

Submitted by,
Nick Knoppers,
secretary

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Sunny Alberta in the shadow of a boom

by Wilma Vander Schaaf
Edmonton Editor

Edmonton has presented its application for its annexation proposal to the Local Authorities Board. This Board is an advisory board to the Provincial Government. The objectives of the plan are as follows:

- to bring under jurisdiction of the City of Edmonton sufficient land to satisfy long range urban land development and growth requirements to at least the year 2020.

- to select other lands which offer a potential for urban development . . . to ensure that such lands are not developed in a manner potentially prejudicial to effective and economic future planning, and

- to determine those peripheral municipalities or parts thereof which demonstrate an interdependence with the City for growth . . . and essential municipal services.

The annexation of 1,892 square kilometres of land, including two towns, is no small matter. The issue repeatedly mentioned is the need for more balanced municipal financing. It is becoming increasingly difficult to finance large urban centres. The ratio of business to residential tax bases is another area of concern. How can

Edmonton meet these difficulties fairly without jeopardizing other concerns? What is growth control in the context of attracting new heavy industry for the sake of a more balanced tax base? What is preservation of agricultural land in view of more land for heavy industry and residential development? How can the identity of the surrounding communities be kept while government control is centralized?

True, the boundary does not mean that complete urbanization will take place within this boundary. It is also true that the city has a better record for preserving agricultural and recreational land than most of the counties do. Presently there is a proposed by-law before the Council of the county of Strathcona. It proposes the rezoning of good agricultural land in order to build a satellite community near Ardrossan. The county has shown interest in the community as a profitable tax base. Perhaps this is a test case of the county. If the county is indeed interested in preserving agricultural land, then it certainly would not approve the by-law. There is poor farmland available at a short distance from the proposed area.

The City's foremost concern is not with the diminishing land base for agriculture. Listening to the city planners the words "economical,"

"efficient," flow smoothly and frequently from their mouths. If the need to keep agricultural land in production was that clear to them, their plan would have taken different shape. The areas destined for urbanization may at the same time be the best farmland in Alberta. The reason it was chosen for residential development with fairly high density, is for very pragmatic reasons.

It is to this neglected area that the Christian Farmers Federation of Alberta wishes to direct itself. In their draft of their proposal to the Local Authorities Board, they stress that a case needs to be made for the preservation of agricultural land. At present some of the most fertile soil surrounding Edmonton is being irreversibly paved over. The need for food continues to grow. Transportation, fuel, and fertilizer costs rise; all these may have an effect on the productivity per acre of land.

On the question of jurisdiction, the CFF feels that there are unique characteristics of both urban/industrial and rural/agricultural areas, which require special and separate attention from distinct governments. In CFF's view, a more effective means to ensure responsible land use is to have separate jurisdiction for urban and rural areas operating under much clearer and less

flexible land-use planning guidelines.

Although some of CFF's strongest concerns do not come under the jurisdiction of the L.A.B. but rather under provincial land use management, CFF feels it must let its concerns be known. The recommendations given by the L.A.B. will affect the agricultural land in the area.

Some suggestions potentially allowing for better land use include the following:

- 1) Tightening up of zoning restrictions. Keeping Prime agricultural land for food production.

- 2) Levying of unearned increment tax on land sales. Increase in land value due to proposed urbanization encourages speculation and causes it to be inviable for food production.

- 3) A better revenue sharing scheme. CFF may have covered most of the bases but is the underlying assumption where they are at odds with the city planner. Growth, revenue and convenience or efficiency are driving forces which consider land use planning an obstacle.

It is important that CFF and other organizations like it let its voice be heard.

PASTORAL COUNSELLING

Tomorrow ain't been touched yet

Ralph Heynen

Emily Griffin had a school for underprivileged children. At times, she had difficulty keeping this school going. She couldn't get enough money and sometimes she wasn't able to find the material needed. As she was talking and worrying about this, one of her little black students said to her, "Don't worry. Tomorrow ain't been touched yet."

Tomorrow is all new, all fresh, all unused. For people with dreams, ideals and hopes, tomorrow is a brand new chance to reach toward something greater, no matter how impossible it may seem today. It has often puzzled me when I've heard people say, "I've always wanted to do this, but, I never got around to it." There is regret in the voice of the person who says this, and then he thinks he is too old, or too stupid, or doesn't have enough time, or the opportunity isn't there. Such people live in "yesterday" and all of its failures, and forget that "tomorrow" is still ahead of you.

Let's think in terms of the future as a time of opportunity and as a time when we can accomplish some of the things we haven't before. We haven't touched tomorrow as yet. I have a suspicion that many people have a dream or an ideal somewhere. It may not be something great or something significant, but they have something that lies ahead. No matter how old we become, I still think we have to keep on looking ahead. People don't pursue their dreams because, perhaps, they don't feel that it is as important as they first thought it was.

I saw a picture of mountain climbers as they moved up the steep cliffs, endangering their lives. It made me shudder because I am afraid of high places, but they moved on. They had a certain exhilaration about the climb, they were ecstatic when they stood on the peak. They all waved their flags and they felt that they had accomplished something.

To do this, these people had to have experience, they had to have training, they needed a guide. To climb a mountain means, that you have to have a great desire to reach the top. Otherwise you wouldn't go through all the hardship, the cold, the danger, and the frightening experience. If you look ahead and if you have a strong enough drive you will reach towards your dream and towards your goal.

There are those who have a little awareness of the needs of other people. An elderly mother felt lonely and she had a feeling that she couldn't do very much in life, but, she did have some means and there was some money in her family, so she collected all of her money, and built an apartment-style home.

Into this home she would take only widows, those who were of like faith. The building was filled practically before it was finished, and there was always a waiting list for those who would like to get in. She had accomplished something, to provide a place where there could be companionship and fellowship. It was back breaking work, but she had a dream and she accomplished it. She touched tomorrow because she had something worthwhile in mind.

As we look ahead this year, things may look gloomy. There is a recession and some even talk about a depression. There is a lot of unemployment. We're threatened with a whole economic structure being crushed in one way or another.

It's good for us to remember that the world in which we live is not a world of cruel and haphazard forces, but is controlled by a gracious God and so this is a well-ordered world. It's well-run, well-regulated. Amid all the confusion of our economic crisis, God still controls, guides and directs. He may be teaching us certain lessons that we

need to learn. We've become so wasteful, so ready to spend and to give of all that we have without ever considering that the results are for other people in the world. We read in the paper that the waste from some restaurants would feed many, many families. But of course, it can't be used because it is waste, it has been taken from the table. The bread which has only stood on the table and someone didn't eat it has to be thrown away. We waste. Possibly God is teaching us something. Even though the plans of men may seem to go astray and men are not able to accomplish the things that they'd like to, we need to think in terms of the fact that this world is not just going to collapse but that God is still at work, and my faith is that strong that the God who controls the world is a God that loves His people.

We talk about the providence of God and so often we have the feeling that Providence is cruel. I suppose that is because we talk about providence when we are sick, someone has died, or there is a tornado or an earthquake. But we forget that God's providence controls all the details of life, the thousands of little sequences through which we go as we take our life's journey. Each step of the way is controlled in His wisdom but, also in His love.

A man had been staying at someone's house as they were going to travel the next day. As they had breakfast together at the table, the host offered prayer and in the prayer he said "Guide our brother and sister in all the little decisions that they have to make along the road."

As you stop to think about it, even if you take a trip of 25 miles, you have to make so many decisions. Are you going to turn at a certain time, are you going to pass somebody or are you going to stay behind him. How fast are you going to go? All these little things come up, and all of life is like that. Whenever we talk,

whenever we prepare a meal, when we go about our work, we make thousands of little choices each day. Some of these choices are wise and some are not.

Back of all the choices of life there is one great choice which governs all of life: "Choose ye this day whom ye will serve." Tomorrow ain't been touched yet, but is going to unfold one day at a time and possibly for some, one hour at a time. Each day anew we can thank God for a new day and a new opportunity, for new strength. Each evening we can confess that God has been good. He's led us every step of the way.

It's that spirit in which we start a new year. I trust that in the midst of the confusion that we see in the world, we don't look somewhere out yonder, or we don't think in terms of Ottawa or Washington, or we don't think in terms of the affairs of the world in general, but look within, in our own heart. That's where you must find the strength to make your choices and to move ahead, and then use tomorrow.

Touch tomorrow as it comes. This is of such great significance for you and for me, that as we touch tomorrow, we may find strength, courage, blessings, prosperity. We trust that God will give you that kind of new year. It may not be the most prosperous year, but it is going to be a year, if God spares us, in which we are going to have many opportunities and many choice blessings. As you look ahead, you say, "God rules and all is well."

THOUGHT FOR THE WEEK:

Paul says: "My strength is made perfect in weakness." That sounds like a lot of nonsense to many people. In the Christian faith, you will find that your weakness can become your greatest asset if you only allow it to happen.

The Adventures of the Jolly Baker

by W.G. Vandehulst



129 "A word, a word, if you please!" Mrs. Bumble suddenly screamed, stretching her neck forward as far as she could. "A word—"

"Ha-ha!" laughed the Commander mirthlessly. "So you're the fine, noble woman, are you? You sure look like it. I suppose you want to ask pardon for your fine, noble husband? Ha-ha-ha! Some pair, you two!"

Mrs. Bumble didn't even hear him. "A word if you please. Your helmet is crooked. It looks awful; it's indecent; it's a disgrace!"

"You vixen!" sputtered the Commander. "You brazen hag! Mind your own business! So my helmet is crooked, is it? There, what do you think of that!" In his anger he set it even more crooked.

130. "Forward march, men. And make sure neither one of them escapes. They're to blame for me, the King's top officer, falling into that hole. But I promise you, my vengeance will be terrible."

Off went the sad procession, past the bakeshop, through the gate, into the street. Across the street waited four more grenadiers. They had been posted there by the Commander to keep the baker and his wife from escaping while he approached the house from the rear. Baker Bumble was first, guarded by four grenadiers; then came his wife, guarded by four others. Both had their hands tied on their backs with the rope that had pulled the Commander from the stairwell. The four grenadiers who had watched the front brought up the rear.

131. The people who gathered in the street to watch the strange procession looked surprised and sympathetic when they saw the kind baker. What could good old Mr. Bumble have done? No one could understand it. Was this his reward for making such delicious raisin buns?

But no one felt sorry for the baker's shrewish wife. It was her own fault; she should have kept her itchy fingers off the strange king's coat-of-arms. The tailor—that blabbermouth—had of course told everyone who would listen that she was the wicked woman who had endangered the kingdom. But he didn't tell them that he had received ten goldpieces for betraying her. Now he stood behind the people watching the sad procession, afraid that Baker Bumble would see him.

132. Mrs. Bumble fought, kicked, screeched, and screamed to get loose; she had refused to go along. But the more she fought the more the unyielding ropes cut her wrists. Her thin arms almost cracked.

But the pain, the imprisonment, the shame—these weren't the worst. In the struggle her cap had been knocked crooked. This was what upset her most. Now the people were laughing at her. A group of noisy boys, led by Lou, walked along, setting their caps crooked to mock her.

Never in her life had she been so ashamed. She was mortified. But with her hands tied on her back she couldn't do anything about it.



133. The kind baker meekly truded along—short, fat, and pale in his baker's clothes among the tall, dark grenadiers in their tall, black bearhats. He sighed sorrowfully, "Oh, my poor wife! She's so hotheaded, so stubborn, so uncontrollable . . ." He kept looking back at her, his heart full of pity. "Poor dear," he thought. "I tried to save you from the tailor, that blabbermouth. I tried to tell you about the danger you were in for offending that foreign king, but you wouldn't listen. You were too angry at me for pulling that nightcap over your head. If only you had listened to me. What's going to happen to you now?"

135. Baker Bumble didn't think of himself; he had no idea why he had been arrested. He worried only about his wife's fate. Again he looked back.

"Eyes forward!" snapped the grenadier.

Sadly the baker truded on, paying little attention to the noisy crowd running alongside. When he quickly glanced back once more, he saw in dismay how crooked his wife's cap was and how angry it made her. She tried to straighten it by shaking her head, but in vain. In her fury she stuck out her tongue at the laughing, mocking onlookers, who became even louder and more hilarious as a result.

"Don't! Don't!" Bumble tried to signal his wife. "Don't stick out your tongue; you're making a fool of yourself. Don't!" He shook his head and flapped his tongue at her to show her what he meant.

134. Baker Bumble's heart filled with fear.

How would the strange king punish her? What if he took her with him to his distant country and threw her into a dungeon there? It might happen; she had insulted his coat-of-arms, and she had also removed the stick from under the cellar door. But no one knew about that, and that was really his fault. He had been listening to the birds when he should have been repairing the hinge. Yes, he was a dopey dreamer.

"Mr. Grenadier," he suddenly said to the tall, stern soldier beside him, "about that cellar door—will you please tell the Commander that it was my fault?"

"Silence, Bumble! No talking!"

136. As they came to a corner Mrs. Bumble saw that her husband was looking back at her. "What are you looking at, you numbskull, you bird-brain! It's all your fault! You deserter! You dreamer! Don't you dare look at me! What! Stick out your tongue at me, will you? You bungling bully! If I get my hands on you . . ."

She lunged forward as if she were about to leap on her husband. She lunged so hard that she almost knocked over the grenadier walking in front of her. "You wild witch!" he growled, pushing her back.

Shocked, the poor baker turned his eyes away. Sadly he truded on, muttering, "That poor dear! So upset!"

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AACS annual meeting: vision for the 80's

"The task of the AACS in the 80s is to provide an intellectually coherent backbone — from theology, philosophy and the social sciences — for Protestant orthodoxy in Canada and the U.S.A." This was the bottom line in Dr. Bernard Zylstra's address, *Vision and direction for the 80s: A challenge for the AACS*, given at the annual membership meeting of the Association for the Advancement of Christian Scholarship on October 27.

Dr. Zylstra, principal of the Institute for Christian Studies, used Psalm 90:12, "So teach us to number our days that we may get a heart of wisdom," as the backdrop to his picture of the cultural-religious setting of the AACS. Zylstra said that after its rise and subsequent dominance in western culture, the Christian faith fell into decline with the rise of the new

religion of human personality most commonly called humanism. But now humanism is splitting apart at the seams, and idealism and vigour have left us. The West is in search of a new faith, but it cannot find it without the anchor of hope, the Word of God which stands forever.

The AACS annual meeting attracted nearly 300 members, who met in a very positive spirit on the University of Toronto campus. Under the chairmanship of Rev. James Joosse, president of the board of trustees, a report on the work of the past year was given by Dr. Robert VanderVennen, executive director of the AACS. Jan deKoning, treasurer of the board, gave the financial report and presented the budget for the coming year.

A special feature of the meeting was the presence of four people who spoke about

the effect of the work of the AACS and the Institute for Christian Studies in areas of life which are affected by its work. These areas are church, school, university student work, and social action.

Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, said that the Christian Reformed Church in Canada has been immensely enriched by the broad and deep vision of the AACS. He said, "The AACS continues to be a sign of hope in a church and culture in which the forces of reaction and conservatism are very strong and present a threat to the churches. The AACS has helped the church struggle through a 'true church' mentality which removes the Lord and King of the church two steps from the world into which he was born 2,000 years ago. You have

focused on the Word in the context of the world in a way that has been a great blessing."

Deborah Steele Marshall spoke of the contributions of the AACS to Christian day school education in Canada through annual conferences, workshops and speakers. She stated, "Your work through the Curriculum Development Centre — its publications, workshops and consultations — has also been a great blessing in our schools. Many of your former students are now serving as Christian school teachers and principals."

Christy Wauzzinski came from Pittsburgh, Pennsylvania, to express appreciation for the way the work of the Institute has given special Christian insight to help university students challenge the spirits striving for their hearts on the

campuses. She herself is a product of that kind of witness to students.

Dr. Paul Marshall, a graduate of the Institute and now a researcher for the CJL Foundation, spoke of the "tremendously valuable contributions of the Institute and AACS to the work of the Christian reformational action in Canada." He pointed to the direct work of Institute staff members on the boards of Christian action organizations, their service as resource people, the work of ICS graduates who are now on the staff of the Christian action organizations, and the research and publishing which have written out the broad outlines of the Christian spirit which has led the way.

The meeting was concluded with singing and a communal prayer, and followed by a buffet supper at the Institute.

Institute offers Ph.D study

by Dr. Bernard Zylstra

Dr. Zylstra is principal of the Institute for Christian Studies in Toronto.

The Institute for Christian Studies now provides study for the doctor's degree in philosophy through a cooperative arrangement with the Central Interfaculty of the Free University of Amsterdam. This new program takes effect immediately.

Students who finish this Ph.D. study through the Institute will have a fully recognized degree. Teaching and research positions will be open to them without questions of accreditation. This formal recognition is desirable because universities and the government withhold recognition from

independent Christian colleges and universities.

The program requires two years of study in Toronto after the student has received the Institute's Master of Philosophy (M. Phil.) degree or its equivalent. At the end of this time, the student must pass a comprehensive examination at the Institute and have done basic work outlining the doctoral research program. Then the student applies for acceptance to the Free University, and this is followed by a period of about two years of full-time research and writing of the dissertation, a book of usually 100-200 pages or more, done under the supervision of a member of the Central Interfaculty of the Free University, with joint supervision by an Institute faculty member. The degree is formally granted by the Free University, which is an internationally accredited university.

The Central Interfaculty functions as a Philosophy Department at the Free University.

This means that the doctor's degree is limited to philosophical areas, specifically to systematic philosophy, history of philosophy, epistemology, and the philosophy of such areas as history, politics, aesthetics, theology, anthropology and science. These are in fact the same areas in which the Institute has its own strengths.

Direction

In the past decade, significant changes in religious direction have taken place in the Free University. Reformed Christians throughout the world have expressed their unhappiness about these changes. The Institute is well aware of these problems. The board of trustees and the curatorium, however, are determined that the Institute's relation with the Central Interfaculty will be of a soundly Christian character. The Central Interfaculty through the continuing influence of Vollenhoven and Dooyeweerd, has kept the

religious soundness for which the Free University became internationally known during the days of Kuyper and Bavinck. Several of its members have contributed to the formation of Christian scholarship within the Reformed community in Canada, including such Central Interfaculty professors as S.U. Zuidema, H. van Riessen, and J. van der Hoeven. Sander Griffioen, who taught at the Institute for three years, is now a member of the Central Interfaculty, and Prof. van der Hoeven is its chairman. These people have all lectured to the Institute's supporters in Canada and have gained their confidence.

This cooperative program arose out of three-way consultations held last year among the Institute, Calvin College and the Free University, consultations which were reported at the time in *Calvinist Contact*. In discussing how these institutions could cooperate more fully, the need was

identified to develop doctoral studies in North America which would stimulate a Reformed Christian view of scholarship. The Free University representatives felt that through its Central Interfaculty their university could offer this form of assistance to the Institute. The Institute prepared a formal 33-page written proposal, which was personally delivered and explained by Dr. Hendrik Hart. This proposal has now been accepted by the university and by the Institute.

The aim of the Institute's doctoral program is to develop scholars who can become independent and contributing members of the academic community, competent to teach others, philosophically knowledgeable, and ready to contribute Christian insight to learning. With this doctoral program, a major step is taken in the advancement of Christian scholarship in North America.

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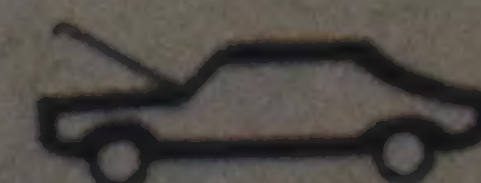
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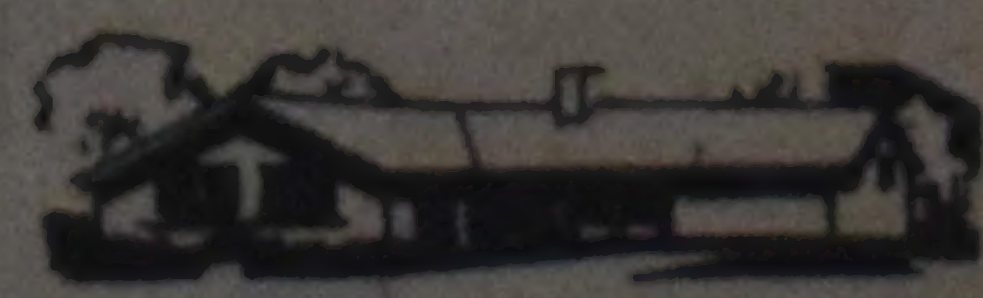
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Ontario 3

Ontario vandaag

door Marcus Van Steen

(Canadian Scene) — Aan het einde van de Tweede Wereldoorlog telde Ontario even boven de vier miljoen inwoners en tengevolge van de enorme oorlogsbehoeften had de industrie zich op enorme schaal ontwikkeld. Toen de oorlog afgelopen was moesten de munitie fabrieken in Toronto, Windsor, Hamilton, Brantford en Brockville omgebouwd worden voor de productie van geheel andere artikelen en de grote industrieën die zich bezig hielden met de productie van staal, ijzer, textiel, hout, pulp en papier, auto's en vliegtuigen moesten zich aanpassen aan technologische en consumenten behoeften.

Ook Ontario's voorzieningen van electriciteit moest dringend onder de loupe genomen worden. In Zuid Ontario, een van de eerste gebieden in Noord Amerika die van electriciteit voorzien waren, werkte men nog met stroom van 25 perioden per seconde, terwijl elders stroom van 60 perioden per seconde werd gebruikt. Die omschakeling kostte niet minder dan 350 miljoen dollar.

Dat was echter niet alles! Er was een dringende behoefte aan meer en beter uitgeruste ziekenhuizen en er moesten

nieuwe scholen worden gebouwd voor de kinderen van de pas aangekomen oorlogsbuitjes. In 1949 werd in Toronto begonnen met de aanleg van de eerste subway in Canada. Hier was het ook dat men het grootste stadsvernieuwing project begon dat ooit in Noord Amerika was ondernomen. Regent Park Housing heeft vele Noord Amerikaanse steden als voorbeeld gediend in de loop der jaren.

En dit was allemaal mogelijk omdat Ontario een van de grootste economische hoogconjunctuur perioden van haar korte bestaan als provincie ervoer in die tijd. De beroemde Steep Rock mijn ten noorden van Lake Superior produceerde per jaar meer dan 1 miljoen ton ijzererts. In de omgeving van Sudbury werden koper, nikkel en platinum gevonden. Bij Algoma, ten noorden van Lake Huron, werd uranium ontdekt. De Grote machten die in grote haast atoomwapenen aan het vervaardigen waren konden er niet genoeg van krijgen. En het duurde niet lang of uranium werd ook gebruikt voor de vervaardiging van electriciteit. Het Chalk River research station, dat in 1945 gebouwd is, heeft in belangrijke mate tot deze ontwikkeling geleid.

In die jaren van enorme groei

heeft men in Ontario wellicht niet voldoende aandacht besteed aan de toekomst. Er was ontzettend veel nodig en men keek te weinig naar de daaraan verbonden kosten. De grootste fout werd echter niet door Ontario zelf gemaakt, hoewel die een enorme invloed heeft gehad op Ontario's ontwikkeling. De federale regering bepaalde aan het einde van de oorlog dat Canada het moest gaan zoeken in de verdere ontwikkeling van haar natuurlijke rijkdommen en niet in productie. Dat had tot gevolg dat een groot aantal fabrieken afgebroken werd in plaats van voor de fabricage van andere producten omgebouwd te worden.

Neem bijvoorbeeld de vliegtuigindustrie. Het eerste straalvliegtuig dat ooit voor passagiersvervoer werd vervaardigd, werd in Toronto gebouwd, maar de federale regering welke zelf voor de ontwikkeling van het toestel had betaald, besloot het hele project te laten vervallen. Het eerste vliegtuig had toen al een aantal uitstekend geslaagde proefvluchten gemaakt. En enkele jaren later, in 1959, toen Canada op het punt stond zich te vestigen als producent van gevechtsvliegtuigen, besloot de regering niet verder te gaan met de Avro Arrow, en om gevechtsvliegtuigen te gaan kopen in de Verenigde Staten.

Dit had tot gevolg dat duizenden aviatie technici hun kennis en ervaring te werk stelden in de V.S. en in Engeland.

Omdat de federale regering eigenlijk alleen maar oog had voor de ontwikkeling van onze natuurlijke rijkdommen vielen industriële bedrijven in vele gevallen in handen van buitenlanders. In een mum van tijd kon men overal in Ontario bedrijven vinden die het bezit van buitenlanders waren. Daar werkten natuurlijk wel Canadezen, maar de winsten die er gemaakt werden verhuisden in belangrijke mate naar de Verenigde Staten. Daardoor bleef er in Canada zelf niet voldoende geld over voor nieuwe investeringen, waardoor zelfs bedrijven in de zg. resource sector in buitenlandse handen vielen.

Tussen 1950 en 1960 werd 5 biljoen dollar geïnvesteerd in nieuwe bedrijven in Ontario, voornamelijk in het gebied langs het westelijke gedeelte van het Ontario Meer dat wel de Golden Horsehoe (Gouden Hoefijzer) wordt genoemd. Dat betekende werk voor 610.000 mensen, en hier werden bijna alle auto's en auto onderdelen gemaakt en zo goed als de helft van Canada's productie op het gebied van textiel, rubber, leer, elektrische apparatuur en chemische producten kwam hiervandaan.

In Noord Ontario waren de mijnen en de houtverwerkende bedrijven de belangrijkste werkgevers en hier heeft Ontario enkele grote vergissingen gemaakt. Om te beginnen heeft Ontario er niet op toegezien dat het financieel voldoende voordeel trok uit de rechten die het aan maatschappijen gaf voor het vellen van bomen en het ontginnen van mijnen. Men was zo uit op het verschaffen van werk en een snelle ontwikkeling, dat men vergat om aan de toekomst te denken. Zo liep Ontario de kans mis een

fonds voor de toekomst te stichten zoals Alberta dat thans doet met de olie industrie.

Door die noodzakelijkheid om werk te verschaffen is er in Ontario ook onvoldende aandacht aan vervuiling besteed. Toen deze zaak in 1950 aan de orde kwam zei de Eerste Minister, Leslie Frost: "Vervuiling is een ernstige zaak... maar ook werkverschaffing voor onze mensen is uiterst belangrijk... en in deze tijd van industrialisatie kunnen we niet voorkomen dat lucht en water tot op zekere hoogte vervuild worden."

In die jaren van snelle groei is er een hoop veranderd in Ontario. In 1974 bedroeg het inwonertal 8.374.00 en de meesten van deze mensen woonden toen in steden. In 1921 woonde 42 procent van Ontario's bevolking op boerderijen, maar thans is hun aantal slechts vijf procent.

Vooraf gedurende de afgelopen tien jaar heeft men enorme veranderingen kunnen zien plaats nemen. In 1967 waren 93 procent van de mensen in de provincie van Britse of Europese afkomst. In 1977, was dit percentage gedaald tot 88 procent en het daalt nog steeds. Dit komt door veranderingen in de emigratie wetten, grotere nadruk op multiculturalisme, en politieke onrust elders in de wereld waardoor meer en meer refugies hun heil in andere landen zoeken.

Tien jaar geleden bestond 60 procent van de immigranten die zich in Ontario vestigden uit Britten of Europeanen. In 1977 was dit percentage 36 procent en 64 procent bestond uit mensen uit Azië, Afrika, het Midden Oosten of het Karibische gebied. Er wordt verwacht dat dit percentage niet zal stijgen, hetgeen zal leiden tot een uiterst kleurrijk mozaiek in de steden van Ontario.

PERSOVERZICHT

• Misschien meer dan op welke andere tijd dan ook realiseren we ons in de tijd van de jaarwisseling dat we altijd op de drempel van de toekomst leven, en dat die toekomst in God's hand is.

• De apostel Paulus zegt in Philippenzen 3: 14 "Een ding doe ik: vegetende hetgeen achter mij ligt en mij uitstrekkende naar hetgeen voor mij ligt..." Hetgeen achter ons ligt is nu historie, en aangezien de geachte redakteur mij gevraagd heeft om deze woorden lang voor publikatie te schrijven ga ik mij maar even uitstrekken naar hetgeen voor ons ligt. Ik had in dit persoverzicht al wel kunnen schrijven over de verkiezings-toespraken want die kent iedereen van te voren al op z'n duim, maar ik heb maar beloven om met u een paar van mijn toekomstwensen te delen.

• In de eerste plaats zou ik in in deze verkiezingscampagne wel eens een antwoord willen hebben op mijn vraag waarom onze binnenlandse olieprijsen zo broodnodig tot de wereldprijs moeten worden opgetrokken. Ik geloof niet eens dat er een wereldprijs is. Als zo'n olie producerende Arabier's ochtends weer eens met z'n verkeerde been uit bed stapt, of als hij's avonds in zijn harem ruzie heeft gooit ie uit kwaadheid weer een paar dollar op de olieprijs. Als het om bezuiniging van energie gaat kunnen we beter de bok bij de horens pakken en het spul rantsoeneren, of zoals in Amerika, de snelheid verlagen. Dat helpt tenminste. Dat gezeur over die wereldprijs hangt me de keel uit.

• Ook zou ik graag willen dat onze politieke leiders eens gingen begrijpen dat het inderdaad mogelijk is om met een coalitie van partijen te regeren, en dat dat misschien wel een betere vorm van regering is dan bij

eenvoudige meerderheid waarin altijd de belangen van belangrijke groepen genegeerd zullen worden.

• Een van mijn wensen is dat de komende regering (gevormd door welke partij dan ook) eens ernst ging maken met de lage inkomens van onze bejaarden. De laatste opslagen waren in vergelijking tot de stijging van het levensonderhoud nog belachelijker dan een feestneus op sterk water.

• Dat waren zo maar een paar politieke wensen. Ik heb ook een paar wensen voor de kerk. Ik zou graag willen dat de kerken van hervormde belijdenis eens wat meer eukumenies gingen denken en doen. Daarmee bedoel ik niet dat we zo een, twee, drie maar met z'n allen in één kerkgenootschap moeten kruipen, maar we konden toch wel eens met elkaar gaan praten en zien of we iets samen konden doen.

• Ik heb ook een wens in verband met het feit dat de kerk zo vaak niet van kracht tot kracht voortgaat maar in plaats daarvan van tekort tot tekort. Ik wou graag dat dat gezeur ook eens overging.

• Persoonlijke wensen heb ik niet zo erg veel. Ik breek mijn hoofd als mijn vrouw vraagt wat ik voor mijn verjaardag wil hebben. De Here heeft me al zoveel gegeven. Kracht en vreugde om mijn werk goed te doen dat zou ik graag willen hebben.

• Misschien nog even een wens voor *Calvinist Contact*: mag het aantal abonnees verdubbelen, en wie weet, misschien zit er nog wel eens een dagblad in.

• Al de toekomstwensen voor u en mijzelf zullen we maar samenvatten in de wens voor God's zegen.

Carl D. Tuyl

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De Unie "School met de Bijbel" nu "School en Evangelisatie"

door Ir. J.W. Bakker

Mr. Bakker is voorzitter van de OACSen secretaris van de CSI

De Unie is geboren in de Nederlandse Schoolstrijd (1840-1920). In 1848 werd bereikt dat de bijzondere school mocht bestaan (Grondwet herziening) maar alles zelf moest betalen. In 1978 werd een wet aangenomen die de eisen voor het onderwijs nogal opschreefde, echter zonder subsidie. De voorstanders van het christelijk onderwijs reageerden in massa. Meer dan 300.000 handtekeningen werden er in een week verzameld onder een petitie (verzoekschrift) aan de koning, Willem III, om de wet niet te tekenen. De koning tekende toch.

Was de strijd verloren? Nee, zeker niet. Wel moesten sommige scholen sluiten bij gebrek aan geld. Maar dezelfde mensen die de handtekeningenactie zo vol geloof hadden aangepakt organiseerden op 23 januari 1879 de Unie "Een School met de Bijbel." Deze Unie collecteerde gelden om de zwakke scholen te steunen. Ook werd steeds levendig gehouden het verlangen en de vraag naar gelijkstelling.

In 1920 kwam dan de school-

strijd tot een einde: volkomen gelijkstelling. De Unie bleef bestaan. Niet alle kosten werden vergoed soms, omdat het openbaar onderwijs ter plaatse als maatstaf gold. De jaarlijkse Unie-collecte werd nu meestal gehouden om tekorten te dekken. Het geld bleef grotendeels ter plaatse en werd gebruikt om "extra" dingen te kopen of te betalen.

Mevrouw Ridderbos-de Rooy en de Unie

De enorme energie van deze "moeder in Israel" heeft de stoot gegeven en tot de ontwikkeling geleid die de Unie naar buiten heeft doen zien. Ter gelegenheid van het afscheid van Mevr. Ridderbos als secretaresse van de Unie werd een receptie gehouden in het jaarbeursgebouw in Utrecht op 17 november. Een afscheidsboekje van 24 pagina's bevat een verslag van de hand van Mevr. Ridderbos over deze ommezwaai van de Unie en het bevat een korte uiteenzetting van de hand van de heer Bootsma, voorzitter van de Raad van Advies Buitenland, over het buitenlandse hulpbeleid van de Unie.

Het afscheid van Mevr. Ridderbos was een heel feest. Het werd gehouden na de werk-

vergadering van de Unie. Gasten uit Peru, Indonesië, Canada en de Ver. Staten waren uitgenodigd.

Voor de christelijke scholen in Canada en de V.S. waren Dr. Ruiters en Ir. Bakker, resp. directeur en secretaris van de C.S.I. de laatste tevens als voorzitter van de Ont. Alliance of Christian Schools, (OACS), aanwezig. Bovendien was de heer P. Speelman van Toronto aanwezig die in 1964 de Bondsdag van de Gereformeerde Vrouwenbond (pl.m 7000 bezoekers) toesprak over het christelijk onderwijs in Canada. De toespraak en de spontane reactie van de vergadering hebben een blijvende indruk gemaakt op de toenmalige presidente.

De Unie werd in 1968 omgebouwd en nu worden alle collectes afgedragen. De verdeling is vastgelegd in de statuten: 50% voor het noodlijdend christelijk onderwijs in de ontwikkelingslanden, 20% voor christelijk onderwijs in emigratielanden (Australië, Canada, V.S., enz.) en in landen in Europa waar protestantisme in de minderheid is, 20% voor documentatie en bezinning op het christelijk onderwijs in Nederland, 10% voor scholen in Nederland die geldelijke

nood hebben. De Uniecollecte bracht op in 1968 f.430.000, in 1978 f.4.5 miljoen.

Waar gaat het geld heen?

70% van het geld gaat naar het buitenland en het leeuwendeel naar de ontwikkelingslanden (derde wereld). Indonesië heeft natuurlijk een bijzondere plaats. Dan is de aandacht gericht op Latijns Amerikaanse landen in Afrika. Een gedeelte gaat naar Canada, Australië, Portugal, België en Frankrijk. Van de richtlijnen de voornaamste:

- Voor bijscholing van leerkrachten en voor lesmateriaal.
- Steun aan secretariaat van schoolraden en voor onderwijsadviseurs.
- In sommige landen, vooral in Moslimlanden, steun aan meisjesscholen en internaten.
- Steun aan aangepast godsdienstonderwijs, vooral in voormalige kolonien waar het christendom als een westerse godsdienst werd beschouwd.

De steun van de Unie gaat altijd door vaste centrale kanalen. Bijvoorbeeld voor Latijns-Amerika door Celadec (een afkorting van "Commissie Evangelica Latino-Americano de Education Christiano"), voor Canada door de CSI (Christian Schools Inter-

national), voor Indonesië door de Indonesische Christelijke Schoolraad.

De scholen in Nederland krijgen een projectenboek, zodat men ook voor bepaalde geliefde projecten kan geven. Hoewel een van de projecten is: Samenstelling lesmateriaal voor Canada, heeft de Unie daarvoor geen enkele speciale bijdrage ontvangen. Het bedrag dat de CSI voor dit werk krijgt toegewezen komt dus uit algemene giften.

Scholen en Evangelisatie

De naam van de Unie is veranderd en is nu Unie "School en Evangelisatie." Het is een stichting ter bevordering van protestants christelijk onderwijs.

De ombouw en vernieuwing van de Unie in de laatste 10 jaar heeft een grote activiteit gegeven. Drie tijdschriften worden uitgegeven: Bulletin, Schoolschrift en School and Gospel. Allerlei onderwerpen worden behandeld in cahiers. Reeds 35 zijn verschenen en verscheidene handelen over de waarde en inhoud van het christelijk onderwijs.

Voor pessimisten is het christelijk onderwijs in Nederland afgezaakt, verwaterd. Voor de optimist is er nog hoop.

Joseph Brant: De Koningsgezinde Indiaan

door Marcus van Steen

Beroemde Canadese Indianen

(Canadian Scene) — Joseph Brant is wellicht de beroemdste onder de Indiaanse leiders die zich gehouden hebben aan de verdragen die zij gemaakt hebben met de Britse Kroon en die zo geholpen hebben aan de totstandkoming van Canada als natie. Brant heeft zich in feite zodanig geassocieerd met zijn Britse bondgenoten dat zijn verengelse naam veel beter bekend gebleven is dan zijn Indiaanse naam Thayendanegea.

Brant was in 1742 geboren als de zoon van een Mohawk stamhoofd, terwijl zijn ouders kampeerden aan de Ohio rivier in het gebied waar de Mohawks zich met de jacht bezig hielden. De Mohawks waren de bekendste stam in een grote Indiaanse confederatie van vijf Indiaanse naties, wier gebied zich uitstreckte van de Hudson in het westen tot aan het Erie Meer in het oosten en zuidwaarts tot aan de rivier Tennessee. Die grenzen waren in die tijd echter nogal vaag en verschoven vaak in verband met weersgesteldheid en andere klimaatsomstandigheden. Deze confederatie

stond bekend als de League of Peace. In de Canadese geschiedenisboeken worden de leden van deze confederatie echter meestal aangeduid als Iroquois, een naam die de Fransen, die hen bestreden, hun gegeven hebben. Deze beschreven de Iroquois als wrede en fel.

In feite was men in deze Confederatie zijn tijd een heel eind vooruit, zowel op het gebied van landbouw en handel als op dat van politieke democratie. Mannen en vrouwen werden als volkomen gelijken beschouwd. De mannen ontdeedten het land van bomen en struikgewas en ploegden het land, terwijl de vrouwen mais en en kweekten. Wetten werden uitgevaardigd door de mannen, maar de vrouwen kozen hen. De mannen gingen op jacht en bedreven handel en de vrouwen bleven thuis, werkten op het land en zorgden voor de kinderen.

Omstreeks de tijd van Brant's geboorte kon men al veranderingen waarnemen in deze idealistische situatie. De Europeanen begonnen meer en meer invloed uit te oefenen en de oorlogen tussen Engelsen en Fransen leidden er toe dat ook de Indianen — vaak tegen hun wil — bij de strijd

betrokken werden.

De Europese invloeden waren niet altijd slecht. Zo heeft Sir William Johnson, een vriendelijke Ier, die benoemd was tot 'His Majesty's Agent for Affairs with the Six Nations and other Indians', een grote en goede invloed gehad op de carrière van de jonge Brant. Johnson stond goed bekend onder de Indianen omdat hij strikt eerlijk was en altijd zijn woord hield. Hij gaf de Indianen goede raad over de verschillende aspecten van de Europese civilisatie die zich meer en meer begon te vestigen in Noord Amerika. En zij vertrouwden hem zo zeer dat hem zelfs werd toegestaan de dochter van het stamhoofd, Joseph's oudere zuster Molly, die een grote invloed uitoefende in de Raad van de Zes Naties, te trouwen.

Sir William zag er op toe dat zijn zwager Joseph een goede schoolopleiding kreeg en die pogingen waren goed aan hem besteed. Hij is zelfs zo ver gekomen dat hij het nieuwe testament vertaalde in de Mohawk taal, de belangrijkste taal onder de Indianen van de Zes Naties.

Toen in 1755 de oorlog uitbrak tussen Frankrijk en Engeland, kreeg Sir William de opdracht als Generaal in het

Britse Leger om een aantal forten, die in Franse handen waren, te veroveren. Brant, die toen 13 jaar was nam aan de strijd deel en hielp in 1759 mee aan de verovering van Fort Niagara.

De Amerikaanse Onafhankelijkheids Oorlog betekende het einde van de League of Six Nations. Sommige van de Indiaanse stammen voegden zich aan de zijde van de Amerikanen, maar Brant zag kans de Mohawks, en een groot aantal andere leden van de Confederatie, te bewegen de Britten trouw te blijven en zich te houden aan de met hen gesloten verdragen. Toen de Verenigde Staten van Amerika tot stand kwamen leidde Brant zijn volgelingen naar Canada, waar zij eerst land aan de Bay of Quinte toegewezen kregen en later land aan de Grand River.

Toen Brant en zijn mensen zich daar gevestigd hadden, zei de Britse gouverneur in Quebec, Generaal Haldimand, dat hij blij was dat de Six Nations onder Brant zich tussen hem en de mogelijk vijandige Amerikanen bevonden. Wat hij daarmee bedoelde werd pas goed duidelijk toen de Oorlog van 1812 uitbrak en de krijgslieden van de Six Nations heldhaftig

meevochten in de verdediging van Canada.

Brant bouwde een huis aan de Burlington Bay dat deed denken aan Sir William's huis, waar hij in zijn jeugd zo vaak was geweest en waar hij zoveel vriendschap had ontmoet. Hij stierf er in 1807 op 65 jarige leeftijd na twee hartaanvallen.

De stad Brantford in Ontario is naar hem genoemd. Op het plein in het centrum van de stad kunt u een standbeeld van hem zien, gekleed in Indiaans ornaat. En in de National Gallery in Ottawa bevindt zich een portret van Brant, geschilderd door Romney, tijdens een bezoek van Brant aan London ter bespreking van zaken die zijn mensen aangingen. Men realiseert zich zelfs nu nauwelijks dat, als Brant er niet geweest was, Canada wel eens een noordelijke staat van de Verenigde Staten had kunnen worden.

Waardeert U
C.C.?

Bestel het voor
een vriend.

Ledental van de Gereformeerde Kerken blijft dalen

Is er niet een crisis in het gedrag van de Gereformeerden in Nederland te constateren? Zijn de Geref. Kerken in Nederland niet een beetje gelijkgeschakeld en krachteloos aan het worden? Hoe staat het met de stand van het geestelijk leven in de kerken? Wordt de band aan de Heilige Schrift en in verband daarmee aan de belijdenis wel beleefd? Leggen de leden zich niet teveel neer bij de huidige situatie?

Deze vragen stelt ds. K. J. Schaafsma aan het begin van zijn uitvoerig jaaroverzicht 1978 in het onlangs verschenen Jaarboek 1979 van de Gereformeerde Kerken in Nederland. Maar al zijn er dan de nodige zorgen, toch gebeurt er in onze kerken nog heel wat waarover we ons kunnen verheugen, aldus ds. Schaafsma. Van alles wat er in de Gereformeerde Kerken in 1978 in voorgevallen, geeft hij dan in een artikel van ongeveer dertig pagina's een overzicht.

(Kerknieuws) Van de ontwikkelingen die ds. Schaafsma signaleert, vinden we een weerslag in de statistiek over het jaar 1977. Deze

statistiek geeft dus niet de meest recente bijzonderheden.

De stand van het ogenblik wordt het beste benaderd door de gegevens over het ledental op 1 januari 1979. In 1978 is het ledental weer gedaald, nl. van 874.940 naar 871.209, een vermindering dus met ongeveer 3.700 leden. Dat is een tendens die al waar te nemen viel vanaf 1974, toen het ledental 879.838 bedroeg.

De statistiek over 1977 laat zien dat het verlies met name te wijten is aan de daling van het aantal doopleden. Het aantal belijdende leden vertoonde in dat jaar nog een stijging, nl. van 475.124 naar 478.891, maar het aantal doopleden ging achteruit, nl. van 390.724 naar 389.853.

Ook bij het 'grensverkeer' blijkt dat het teruglopen van het ledental vooral aan de doopleden moet worden toegeschreven. Het aantal belijdende leden dat zich onttrok, overtrof het aantal dat toegelaten werd, met ruim 300 (2258 tegenover 1937), maar de verhouding tussen onttrokken en toegelatenen lag bij de doopleden veel ongunstiger. Tegenover de

3.773 onttrokken en stonden 1.684 toegelatenen.

Het verkeer met de andere kerken is voor de Gereformeerde Kerken niet zo ongunstig: men 'wint' aan de ene kerk en 'verliest' aan de andere.

De cijfers ten aanzien van de Christelijke Gereformeerde Kerken en de Pinkstergroepen zijn duidelijk. Er gingen 437 leden naar de Christelijke Gereformeerde Kerken, er kwamen er 236. Wat de Pinkstergroepen betreft zijn deze cijfers 296 en 5.

Groot is het aantal leden dat de Gereformeerde Kerken verlaat en zich niet bij een andere kerkgemeenschap aansluit. Tegenover de 571 leden die bij geen kerk behoorden en gereformeerd werden, staan 2.562 leden die de Gereformeerde Kerken verlieten en zich niet bij een andere kerk aansloten. Ook hier is de situatie van de doopleden het ongunstigst. Er gingen 1.778 doopleden, maar er kwamen er slechts 87. Voor de belijdende leden zijn deze getallen 784 en 484.

Men vindt in dit jaarboek nog meer cijfers die erop wijzen dat

er in de Gereformeerde Kerken veel verandert. Van de bijna 11.000 kinderen die in 1977 werden gedoopt, was ongeveer de helft ouder dan vijf weken. Slechts 55 werden er binnen een week na de geboorte gedoopt. Er werden in 1977, 6.486 huwelijken gesloten waarbij beide partijen of een van beide partijen gereformeerd waren (was). Maar er werden in dat jaar 5.027 huwelijken in de Gereformeerde Kerken bevestigd.

Nu zeggen deze cijfers natuurlijk niet alles. Hoe makkelijk kunnen hier niet gewoonte en bijgelovigheid in het spel zijn. Ze vertellen ons ook niet zoveel nieuws, want we wisten al welke veranderingen er zich de laatste jaren in de Gereformeerde Kerken voltrokken. Men zou kunnen zeggen dat ze die nog eens bevestigen en tot op zekere hoogte de omvang ervan aangeven.

Er ontvielen deze kerken in 1978 21 predikanten. Van de meeste is een In Memoriam opgenomen. Een enkele had de wens te kennen gegeven dat dat niet zou gebeuren. Sommige voorgangers kregen

een landelijke bekendheid, andere gingen onopgemerkt hun weg. Ook dat zegt niet alles: er wordt in het pastoraat veel in stilte gedaan.

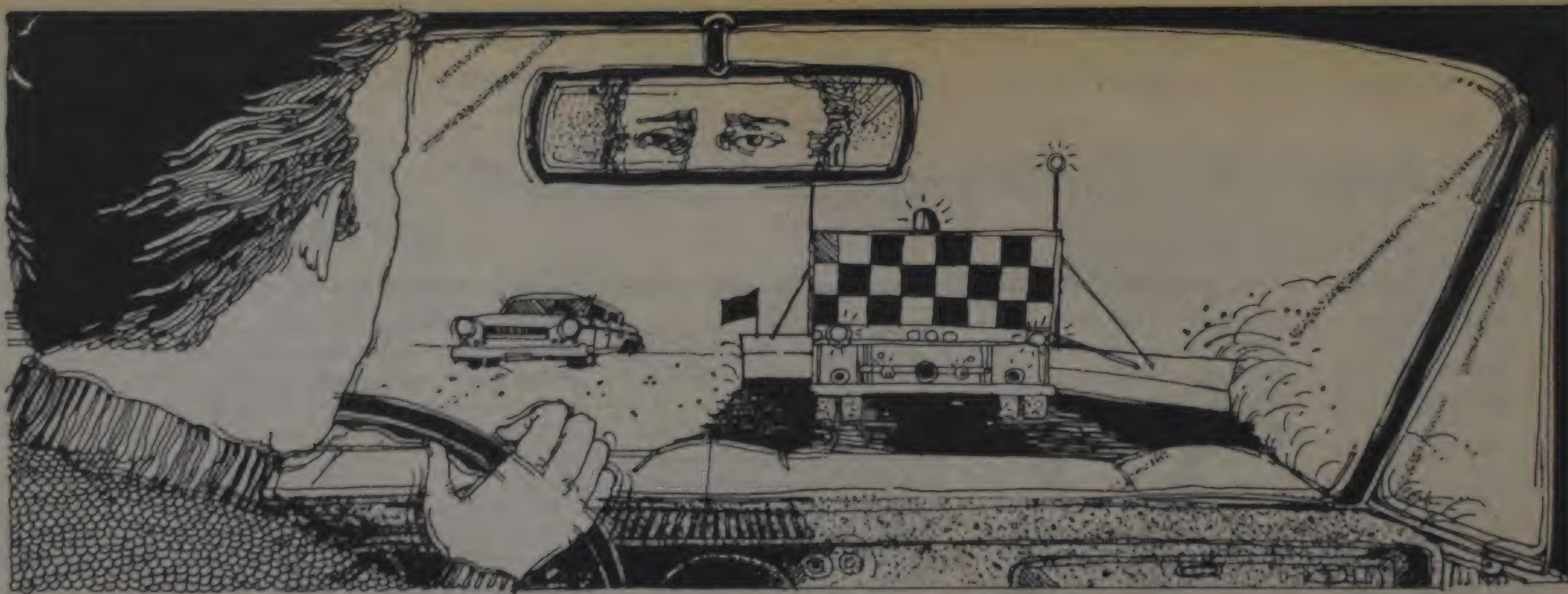
Wees voorzichtig met advertenties

Lezers schrijver

Geachte Editor:

Het heeft mijn man en mij teleurgesteld dat in *Calvinist Contact* van 30 november 1979 het maandblad "Avenue" wordt aanbevolen als een goed blad. 't Is geen verheffend blad, waarin Gods naam eer wordt aangedaan. Vloeken, grove woorden, vuile woorden, seksuele onderwerpen die in een sexblad thuishoren. De aanbeveling "een goed blad voor het hele gezin" is niet juist. Het tegenovergestelde is een feit. Wij mogen die verkeerde lectuur niet in onze gezinnen lezen; 't is vergif. Wees voorzichtig wat u aanbeveelt.

Mrs. F. Roest,
Grimsby, Ont.

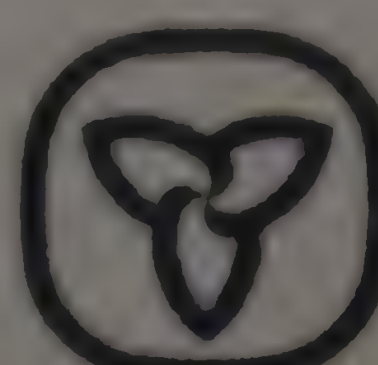


Ontario's hoofdwegen... wij houden ze open. Houd u ze veilig.

Het sneeuwruimen op onze hoofdwegen kan een 24-uren per dag, zevendaagse werkweek zijn voor mannen die de sneeuw ploegen besturen.

Zij werken onder de ergste weersomstandigheden zodat mensen en goederen zich kunnen blijven verplaatsen door de hele provincie, zelfs in het ergste winterweer. Zodra u de blauwe zwaailichten van een sneeuwplough ziet moet u

langzamer gaan rijden. Wees geduldig - probeer niet te passeren; dat is gevaarlijk voor u en voor hen. Help hen hun werk te doen. Doet u uw werk daarna: wees extra op uw hoede, regel uw snelheid en rijtechniek naar de weers- en wegomstandigheden.



Ontario

James Snow,
Minister of Transportation
and Communications
William Davis, Premier

Vraag naar het gratis boekje "Defensive Driving Tips"-deskundig advies betreffende rijden in de winter, op autosnelwegen en rijden bij dag en nacht.

Schrijf naar: Public and Safety
Information Branch
Ministry of Transportation
and Communications
1201 Wilson Ave.
Downsview, Ont. M3M 1J8

Classified Advertising

CLASSIFIED RATES

Births	\$8.00
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Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00

All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.

CALVINIST CONTACT
99 NIAGARA STREET, ST. CATHARINES,
ONT. L2R 4L3, (416) 682-8311

NOTES OF THANKS

DRAAISTRA: We thank all those who have comforted us and sympathized with us at the time we had to accept the death of a husband and father. We have appreciated your love and thoughtfulness deeply.
Mrs. Maria Draaistra and family,
118 Bay St., Apt. 4, Trenton, Ont.

GEUZEBROEK: We wish to thank our family and all our friends who remembered us on the occasion of our 35th Wedding Anniversary and the 35th Anniversary of the ordination as a minister. Your cards, letters and telephone calls were appreciated.
Rev. and Mrs. Jac Geuzebroek,
336 Clark St., Port Perry, Ont. L0B 1N0.

SCHALKWYK: We want to thank our friends for the many ways in which they made the 25th Anniversary of our ministry and our wedding, a wonderful event. A special thank you to the congregation of Williamsburg for the beautiful evening they organized for us. We wish everyone God's blessing for the future.
Leonard and Ann Schalkwyk and family.

MARRIAGES

DYKSTRA-AGOMBAR: Believing that the Lord has brought them together, Mr. and Mrs. John Dykstra of Thunder Bay, Ont., are pleased to announce the forthcoming marriage of their daughter, OPHELIA to JAMES LEONARD AGOMBAR, son of Mr. and Mrs. Frank Agombar of Thunder Bay, Ont. The wedding will take place, the Lord willing, on Friday, December 28, 1979, at 1:30 p.m. in the First Chr. Ref. Church of Thunder Bay, Ont. Rev. Nutma officiating.
Future address: Box 160, Kakabeka Falls, Ont. P0T 1W0.

OOSTERHOFF-DEBOER: Beautiful is the miracle of love. Mr. and Mrs. Pieter I. Oosterhoff and Mr. and Mrs. Arthur DeBoer joyfully invite you to share in asking God's blessing upon the marriage of their children, ANIETA MENNOLINA and BENJAMIN. This celebration of love will take place on Friday, January 11, 1980, at seven o'clock in the evening, D.V., in the Chr. Ref. Church, Telkwa, B.C. Rev. P. Brouwer officiating.
Future address: R.R. #1, Selkirk, Ont. N0A 1P0.

WESTERIK-ZABEL: Klaus and Betty Zabel (nee Westerik) are happy to announce that they were united in marriage on Friday, December 28, 1979 in the Immanuel Baptist Church of Edmonton.
Future address: R.R. #1, Lamont, Alta.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

ANNIVERSARIES

Thankful to the Lord, we announce the 35th Wedding Anniversary of our parents and grandparents,
JAN and GONNIE KUIPERS
(nee Moes)

on January 3, 1980. We pray they may be spared for each other and their children and grandchildren for many years to come.
Their children:
John & Hennie Kuipers; Connie, Heather, Ronald — Athens, Ont.
Henry & Ginny Kuipers; Darlene — Oshawa, Ont.
Harmine Kuipers — Toronto, Ont.
Home address: 113 Heron Dr., Ajax, Ont.

OBITUARIES

"As for me, I shall behold thy face in righteousness; when I awake, I shall be satisfied with beholding thy form" (Psalm 17:15)
On December 15, 1979, the Lord took home our dear brother and uncle,

MELLE LEEGSTRA

We pray that the Lord will sustain his wife and children in this time of sorrow.
Sadly missed by:
Wybe & Ynskje Leegstra — Lynden, Ont.
Robert & Anne Leegstra — Lynden, Ont.
Jack & Dorothy Reitsma — Guelph, Ont.
Andy & Sharon Leegstra — Lynden, Ont.
Betty Pennings — Brantford, Ont.
Glen & Ineke Sargent — Brantford, Ont.
Jelte & Bienne de Haan — St. George, Ont.
and families.

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TEACHERS NEEDED

LUCKNOW: The Lord willing, the Lucknow and District Christian School will open its doors for Christian education, kindergarten through grade 8, beginning September 1980.
We invite applications for the position of a teaching principal for the new 3 room school. If you are interested in the challenge of helping to establish a community Christian School in a rural area, please send your inquiries to:
Lucknow and District Christian School Association.
c/o Education Committee,
Box 550, Lucknow, Ont.

STRATFORD: The Stratford and District Christian School invites applications for the position of teaching/principal for the 80/81 school year. Send resume and letter of application to: Stratford and District Christian School, c/o C. Van Laren, secretary (Board of Directors), R.R. #1, Sebringville, Ont. N0K 1X0. (519) 271-8389.

BOWMANVILLE: Knox Christian School Society of Bowmanville, Ontario, invites applications for a **Principal** for the 1980-81 school year. Duties to commence August 1 and teaching time to be negotiated. Please send applications to the Education Committee, c/o Knox Christian School, R.R. #1, Bowmanville, Ontario L1C 3K2.

TEACHERS NEEDED

QUELPH: Due to family development we are in need of a full-time teacher for the grade 1 and 2 class, commencing March 24, 1980. Inquiries must be in by January 15. Please call: Jake Vriend at 824-8860 (school) or at 836-6507 (home).

GREETINGS

Bandstra: Mr. and Mrs. O. Bandstra wensen familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig 1980 toe.
R.R. #2, New Castle, Ont.

Botma: I wish a special Christmas to all my aunts and uncles and teachers. A special Merry Christmas to my aunt Dengina in the hospital.
Alex Botma, grade five.

Feddema: Een gezegend Kerstfeest en Nieuwjaar toegewenst aan familie en vrienden.
Mr. & Mrs. R. Feddema,
R.R. #5, Strathroy, Ont.

Hiemstra: Langs deze weg wensen we al onze familie en vrienden een gezegend Kerstfeest en een gelukkig 1980.
Mr. & Mrs. B. Hiemstra-Weverink,
1213 Lakeshore, Sarnia, Ont. N7S 2L1.

't Mannetje: To family and friends, we wish you a blessed Christmas and God's richest blessings in the coming year.
Jake & Corrie 't Mannetje,
Ancaster, Ont.

Rumph: Wij wensen alle kinderen, kleinkinderen, broers en zusters, vrienden en bekenden, een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
Mr. & Mrs. Thys Rumph,
R.R. #1, Alma, Ont.

ACCOMMODATION

Summer vacation in Canada
A large Dutch family wants to exchange houses (or rent a house) in the St. Catharines - Niagara-on-the-Lake area, for 4 or 5 weeks during July and early August. They offer a large house in Maasland area, use of car a possibility. Please contact: Box 4474, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Working christian female wants to live in with four others in a townhouse in Toronto, Downsview area. For more information call after 5 p.m.: 416-638-4337.

HELP WANTED

Calvin College
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Economics and Business Administration
There are openings in all areas of economics and business administration, but particularly in areas of management and marketing. Persons holding a doctorate are preferred, but those with a master's degree will be considered. Candidates for these positions should send a resume before Feb. 1, 1980 to:
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Dept. of Economics and Business,
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PERSONAL

Truck driver in early 30s is looking for a young woman under 30 years of age. Live in, preferably with children. Write to: Box #4487, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

FOR RENT

Upstairs Apartment: for rent. Two bedrooms, private entrance, five minutes from Chr. Ref. Churches and Christian School. Call: 935-6521. St. Catharines.

HELP WANTED

The Christian Reformed World Relief Committee is seeking a full-time

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He/she will be responsible for all CRWRC promotional work in Canada, for relationships with federal and provincial governments and other agencies, and for administering a CRWRC office in Canada.

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Share your news with
the C.C. family

Noted Calvinism scholar dies

Ford Lewis Battles, visiting professor of church history at Calvin Theological Seminary and an internationally renowned expert on John Calvin and Calvinism, died on November 22, after a long battle with cancer.

Besides translating the now-standard McNeill edition of the 1559 *Institutes* of John Calvin, Battles also wrote an annotated edition of Calvin's first published work, the *Commentary on Seneca's De Clementia*; the first translation into English of the 1536 *Institutes*; and a computerized index of the *Institutes*. He also wrote *The Piety of John Calvin* (1978) and many other works of scholarly merit.

"Ford and his wife Marion," said John Kromminga, Calvin Seminary President, "felt so much at home in the Calvin community that they made Grand Rapids their permanent residence and became members of the Christian Reformed Church."

Battles was a scholar's scholar and a first-rate teacher. A close friend notes that he had little interest in sports, hardly ever watched television, and had almost no time for leisure. But he had a delightful sense of humor and loved to work with his hands by splitting wood for his fireplace or planting a garden.

Born in Erie, Pennsylvania in 1915, Battles went through four years of high school in two. Following studies in West Virginia and Tufts Universities, he was a Rhodes scholar at Oxford, where he became interested in the church fathers while reading history under his tutor, C.S. Lewis. During the Second World War, he served in the U.S. Air Force Intelligence with the rank of major.

After the war, he began teaching English at West Virginia University, but, decided to take up theological studies at the Hartford Seminary Foundation, where he earned his doctorate in church history. He taught church history from

1950 to 1967 at Hartford and at Pittsburgh Theological Seminary from 1967 to early 1978, when he came to Calvin Seminary as a visiting professor.

Clarence Boomsma, Battles' pastor at Calvin Christian Reformed Church in Grand Rapids, preached the funeral sermon on "We Do Not Lose Heart," based on II Corinthians 4:16: "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day."

The printed program of the service included a quote from Battles' book *The Christian Sings of Death*: "For many Christians, the thought of death may lead to a feeling of self-pity, or to the false heroics of a William Henley ('I am the captain of my soul.') Such human-centered celebration of death . . . is far indeed from the triumphant teaching of Paul on the victory over death of Christ, far indeed from the precious gift of the believer's trust and fidelity and willing-

ness to pass through the gate to new life in Christ, who by his death has opened it to us."

Perhaps Battles' final testimony was the following song which he had translated and adapted from a text by H.F. Kohlbrugge and which was sung by Carl Kaiser at the funeral service:

The death I die is no more death for me.

Silent my skull, yet it is eloquent.
I have no eyes, and yet I see thy face
With all who call upon thy holy name.

No brain or mind, and yet I grasp thee now.

I have no lips, and yet I kiss thee now.

I have no tongue, and yet I sing thy praise.

With all who call upon thy holy name.

Fishers of men wanted!

Victoria, B.C. — The Robertson II Sail and Life Training Society (SALTS) is now accepting applications for crew members for the coming year.

The non-profit society operates the Robertson II, a 120 foot Nova Scotia fishing schooner which is the last of its type still sailing and the largest sailing vessel on the Canadian west coast.

The society was founded by a group of Christians who believe that the unique experience of sailing a large vessel

creates an atmosphere of mutual interdependence and responsibility which is missing from the lives of many young people.

Crew are paid a nominal salary, and all positions, ranging from captain to first mate, deck-hand, engineer and cook, are open. Cruises range in length from four hours to twenty days, in the waters of scenic Vancouver Island.

The society would like a commitment from applicants to spend one season (about nine months) on the crew.

Christian men and women of every age have served aboard the vessel in the past, demonstrating the handiwork of God, exemplifying the mature Christian life, and answering questions about life and faith from the many young people who come aboard the ship. The society believes that dedicated Christians are best able to cope with the wide variety of people who come aboard the ship — church groups, school classes, business and fishing charters, and emotionally troubled youngsters — as well

as the pressures of life at sea.

Experience in seamanship is definitely an asset, but a mature Christian outlook and a commitment to learning marine skills, as well as the ability to deal in a positive way with people, are the most important factors in selecting the crew, according to SALTS president, Dr. Philip Ney.

"We can always teach someone seamanship, but only the Holy Spirit can make them followers of Christ."

Experience or training in teaching or social work, for

example, would be an asset. The crew will play a significant role in designing the educational and evangelistic program aboard the ship.

Applications should include previous work experience, or details of experience which might be relevant; three references (not relatives); and the name of one's pastor or church leader. They can be sent to: Robertson II SALTS at 27 Hayward Heights, Victoria, B.C., Canada, V8T 3M7.

Reformed Church in Africa establishes ties with Dutch churches

Holland (Res) — A delegation from the Reformed Church in Africa (formerly the Indian Reformed Church in the Republic of South Africa) recently visited the Netherlands for the purpose of signing agreements with the Netherlands Reformed (Hervormde) Church and the Reformed (Gereformeerde) Churches in the Netherlands concerning "a

special relationship in the context of ecumenical cooperation."

This is the first time that such relationships have been entered into by the three churches, making this an historic event. The Rev. Edward J. Manikkam, chairman of the synodical committee of the Reformed Church in Africa, was pleased with these new

ties and saw great possibilities. He stated: "As there is a mutual recognition of baptism and ministries, we will now be able to call each other's ministers on a cross-cultural exchange basis."

He regretted that no such similar agreement exists with the Dutch Reformed Church in South Africa. He felt, however, that this historic event would

have a real impact in South Africa itself "because the possibility of exchanging various ideas on a cultural and on a theological basis will lead to a mutual enrichment. In the past, there was a certain monolithic thinking because we did only what the mother churches said."

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Former Communist sees upswing of Christianity

Germany (Res) — At a conference of the Evangelische Notgemeinschaft (an organization concerned with promoting Christian moral values) in Hedemunden, Germany, Ludek Pachman stated that "while the West concentrates only upon economic questions, is totally materialistic and has no positive ideas, in Eastern Europe more and more people embrace the Christian faith." Pachman, international chess

champion and author, an emigrant from Czechoslovakia and former member of the Communist Party, prophesied a "spring of Christianity" in the Eastern bloc.

Marxism, he said, is "a wonderful ideology, unfortunately not for mankind, but only for ants." He traced its "strong position in the West to the lack of experience of Communist practice." In the East it is destroyed as an ideology. As

concerns West European society, Christianity "is the only force that has the chance of surviving in the face of Marxism." Pachman sees freedom and the Christian faith as inseparably belonging together. Faith without freedom leads to a catacomb church; freedom without belief in God deteriorates to moral degeneration.

Return to strict racial policies

South Africa (Res) — One South African Church, the Nederduitsch Hervormde Kerk in Zuid Africa (NHK) (not to be confused with the Dutch Reformed Church or the Reformed Church in South Africa), has reacted negatively to the proposals of Prime Minister P.M. Botha to change South Africa's racial policies. In a memorandum to the government the church has rejected the idea of a "parliament" for colored and

Indians as a first step toward racial equality. Instead, the NHK has recommended a return to former Prime Minister Hendrik Verwoerd's racial policies which provided for separate areas for coloreds, blacks and Indians. The main concern of the NHK is the possibility that non-whites might get authority over whites, which "would undermine the cornerstone of our present political order."

EVENTS



Salem Christian Mental Health Association

is holding another
MARRIAGE ENRICHMENT WEEKEND
on
January 18 — 20, 1980
Canterbury Hills Conference Centre,
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CALENDAR OF EVENTS

- Jan. 4-7 Gerald Vandezande of the Committee for Justice and Liberty appears on the **Doug Hall Show: Jan. 4** on CITY-TV (Edmonton), CJOC-TV (Lethbridge) and CKRB-TV (Red Deer) all at 8 a.m.; **Jan. 7** on CKND-TV (Winnipeg) at 11 a.m.
- Jan. 18-20 Marriage Enrichment Weekend, Salem Christian Counseling Clinic at Canterbury Hills Conference Centre, Ancaster, Ontario. Leader: Dr. Donald W. Moncrieff.
- Jan. 23 Wednesday, January 23, Dr. Bob Goudzwaard will give a public lecture on: "Responsible Economic Practice: The Role of the Individual, the Corporation, and the Government." 8:00 p.m. in the Willowdale Chr. Ref. Church.
- Feb. 8-11 Christian Winterfest for Christian young adults, Gravenhurst, Ont.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Jan. 4	Wed. Jan. 2	Mon. Dec. 17-10 a.m.	Fri. Dec. 14-10 a.m.
Fri. Jan. 11	Wed. Jan. 9	Mon. Jan. 7-10 a.m.	Fri. Jan. 4-10 a.m.
Fri. Jan. 18	Wed. Jan. 16	Mon. Jan. 14-10 a.m.	Fri. Jan. 11-10 a.m.

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Dutch Reformed Church women may be deacons

South Africa (Res) — "A courageous and pace-setting step," said Professor Johan Heyns of the University of Pretoria and assessor of the North Transvaal particular Synod of the Dutch Reformed Church. He was speaking of the proposal to admit women to the office of deacon which he submitted on behalf of the

North Transvaal Committee for Doctrine and Relevant Concerns. In the committee's view, a person's sex in principle is not a requirement for the office of deacon. Women deacons are urgently needed by city congregations, according to Rev. S.P. van Huyssteen, student pastor at the Teacher's College in

Pretoria. His own congregation needs 120 deacons but cannot find that many without recruiting women.

The accepted proposal must now go to the General Synod (October 1982) before it can become practice in the entire church.

Confessional Reformed Consultation: don't break with Reformed churches

Holland (Res) — "Even if things should get still worse, we won't break with the Reformed (Gereformeerde) Churches." This was categorically stated by chairman Drs. Reinier van den Berg in an interview published in the Dutch weekly *Kerk Nieuws*. The Confessional Reformed Consultation (Confessioneel Gereformeerde Beraad) was formed about ten years ago. Its purpose is to preserve and deepen the Reformed Confession as it bears on all areas of life, particularly on the ecclesial.

The CGB seeks to pursue its goal especially through holding meetings, issuing publications such as public letters and formal objections addressed to Synod, and organizing conferences. This year the annual mass meeting held in October

in Zwolle drew over 2200 people. The meeting was clearly meant to encourage those people in the Reformed churches who cannot and will not go along with all that is happening in the churches.

Dr. B. van Oeveren spoke of a gap between the newer theological developments and the traditional way in which many church members still experience their faith. The "new theology" has estranged many preachers from their congregations. Last year some 25 fifth-year students discontinued their study of theology. The participation of children in the Lord's Supper he called a time bomb under the public profession of faith.

The Rev. C. van der Velde exhorted those in attendance to fight the good fight, to

struggle for big things such as the contents of the faith, the preaching, and the transmission of the faith to coming generations. He said, "If you are no longer built in your faith, if for years already you have been hurt and grieved because of the church, if you are even doubting whether you still have faith, then go to a neighboring church and ask to become a guest member"; but, he added, "don't give up on our churches." For we keep calling through the ecclesial channels, through letters, through discussions; we keep calling for conversion."

Dr. Runia expressed as his opinion that calling committees have the right, even the duty, to discuss political affiliation with ministers and candidates.

Turned down by Canadian Presbytery

Toronto (Res) — On a vote of 50-47 the Presbytery of East Toronto of the Presbyterian Church in Canada refused to license Mr. Daniel MacDougall for ordination. The applicant, a graduate of Westminster Seminary in Philadelphia, indicated that, while being able to affirm the Ordination Vows and to work with ordained women, his conscience did not permit him to participate in the ordination of women as ministers or elders.

Worship services not open to colored

South Africa (Res) — The Synod of North Transvaal of the Dutch Reformed Church reacted negatively to an attempt to allow certain groups of coloreds to attend the worship services of the white Dutch Reformed Church. The proposal to open the door was made by Professor I.H. Eybers, an elder delegate, for colored Reformed Christians (who speak the same language as the whites)

when their number is too small to have their own church and minister. Professor Eybers based his proposal on Mark 11: 17: "My house shall be called a house of prayer for all the nations." The North Transvaal Synod based its action on an earlier decision by the General Synod that the churches must make provision that their members can attend services of their own people.

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Books



Mother and child. A woman of the Belcher Islands in Hudson Bay carries her baby in a dress made of eider duck skins. The photograph is taken from *Children of the North* by Fred Bruemmer; published Optimum Publishing Co. Ltd. and distributed by Prentice-Hall of Canada Ltd. 1979; price \$29.95; clothbound, 159 pages, black and white and colour photographs.

Marriage

How to grow your marriage

Friends, Partners and Lovers by Warren Lane Molton; published by Judson Press, Valley Forge, PA; distributed in Canada by G.R. Welch, Toronto, Ont.; paperback, 160 pages; price \$5.95. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto.

The subtitle of Lane's book describes it well: "A Good Word about Marriage." It is indeed that.

Warren Molton writes out of a background of education and of experience both in working with couples struggling to "do life together" and in his own marriage of several years.

I found this book to be among the very best I have read about marriage on the living, practical level. It is written simply, yet excitingly and graphically. The chapters on "Marriage as Covenant and Contract" and "Lovers Should Feel Loved" alone are worth the price of the book.

Highly recommended for couples to read, for a couples' group to discuss together, for pastors who do pre-marriage and marriage counseling.

Calvinist Contact readers may be put off by what may seem a lack of specific biblical input. Molton, however, is writing for a broad audience which includes both Christians and non-Christians. He himself writes out of a broadly christian perspective, and what he says regarding the search for

meaning in life, for example, will fit comfortably for most of us. If you can buy or read only one book on marriage, make it this one.

Sociology

For such is the Kingdom of heaven

The Battered Child in Canada by Mary Van Stolk; published by McClelland and Stewart, Toronto, Ontario, 1978; paperback, 177 pp., \$7.95. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto.

In this revised edition of *The Battered Child in Canada*, Mary Van Stolk gives us some alarming statistics on child abuse in Canada. Physical assault on children by parents has become one of the leading causes of children's death in North America.

Child abuse cuts across all social and class lines. It is not a lower-class problem only. Ms. Van Stolk gives many examples and a profile of "typical" child-abusing parents which seems almost frighteningly familiar.

Ms. Van Stolk's book and her program for prevention may seem extreme, but her book is worth reading because it forces the readers to think about how they regard their children, about what their parenting goals and priorities are, about what they consider good or bad behaviour, and how they try to encourage the good and decrease the bad behaviour.

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